

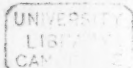
CAn exposition in
the epistell of Jude
the apostel of Christ
wherem he settech
playnly before ou-
er mans eyes false
apostels, and they
craftes, by y which
they haue longe re-
ceyued synful cha-
ritie people.

Se

The Argument.



In this pystell Jude
monyſheth men to ta
ke hede and beware
of pſeudapoſtels, and
of theyꝝ falſe doctryne
We wyng a perſwa
dyng to all men, that god wyll not
ſuffer theſe pſeudapoſtels, and al them
that aſſenteth and agreeth to their de
ceyuable doctryne, and ſoloꝝ them in
maners of lypynge to eſcape unpun
nyſhed. And that men ſhall knowe
theſe pſeudapoſtels, that they may be
ware of them the better, and of theyꝝ
lyng doctryne, whiche byngeth to
confuſion and dampnation, Jude de
ſcribeth theſe pſeudapoſtels, & We weth
certayne of theyꝝ propertyes, by the
whiche they may be known, althoughe
they go craftyly to warke, and ſleyghely
haſte crepte in amonge men, with
moche



19...712

moche fained and pretended holynes,
pretendyng in wordes to seke þe glory
of god, the auancement of his worde,
the profyte of other, whan they seke
theyr owne glory, theyr owne auance
ment, theyr owne profyte, lucre and
auantage. Jude threth to these pseuds
apostels, and to all theyr adherentes &
folowers of theyr false and deceyuab
le doctryne, euerlastyng woo, payne
and dampnation, that he myght dys
swade them from synne & deuylls
doctryne, yf not for loue, yet for feare
of punishment: for god wyl not suffer
synne to be unpunished. Of these
pseudapostels, and of their deceyuable
doctryne vled, in the ystall you may
se and reade, this is the somme of the
ystall. But I praye you reade this
ystall to your edyfyenge and admo
nition to beware of false doctryne, as
the author of this exposition in this
ystall of Jude wylleth and desyrez

and setteth forth this rude and homely
exposition for that intent onely, that
these that be vnlearned myght se and
perceyue the better, with what decey-
uable doctryne men haue ben deluded
and deceyued many a daye, that men
myght receyue Christis doctryne and
of his apostelles, whiche bryngeth to
lyfe, ioye, and blysse, and leue the doc-
tryn of pseudapostelles, whiche bryn-
geth to deathe, to hell, and to the des-
upll. Folowe Christ & his doctryne
and you shall haue lyfe with hym in
glorpe. To hym be glorpe alwaye.
Amen.

The pistle of saynt Jude.



Iudas the seruaunt
of Iesus Christe, the
broder of James, to
them Which are cal
led and sanctified in
god the father, and preserued in
Christ Iesus, mercy vnto you, &
peace and loue be multiplied.

They that wylleth and desyreth to
vnderstande the holy scripture of god
crewly, purely & sincerely, these thyn
ges they must consider, and euer haue
before theyr eyes. Fyrst y they knowe
who spekes, for in holy scripture there
be many that spekes, somtymes spekes
god, somtymes the deuyll, somtymes
Christe and his apostilles, somtymes
the scribes & the phariseis, somtymes
Peter, somtymes Paule, somtymes
Judas, somtymes Anna, Cayphas, and

A.iii.

Pylate

Py late, therfore it is cōuenient to con
sider who spekes, lest one be taken to
speke, whan another spekes, as Chyist
to speke, whan the deuyll spekes : or
contrarve, the deuyll to speke, whan
Chyist spekes, and so of the other. For
although all holy scripture was wryte
ten by the spirite of god, whiche is the
spirite of trewthe, yet there is in holy
scripture that spekes many, as is shew
wed before, therfore it is mete to con
sider who spekes. Secōdly they must
consider, to whom specially scripture
dothe speke, of what affection, disposi
tion and nature they be, to whom it is
spoken. Thyrdly for what cause, pur
pose and intēt the wordes of scripture
chefely was spoken, and what the ho
ly goost wolde perswade or dissuade
in that place of scripture, by those that
spekes. Finally what is the clere sen
tence and proper vnderstandynge of
that scripture spoken, that it may be
open,

open, playne and euident to all men;
what is the trewe sence & meanyng
of the wordes of holy scripture in that
place spoken. These circistances no-
ted, the holy scripture shal be moze eas-
lyer to vnderstande and knowe.

The authoꝝ that wrote this pistle
by the inspiration of the holy gooste
was Judas Thadeus, one of the. xii.
apostels of Christ Iesus, whom saynt
Mathewe reckeneth amonges the. xii
apostels of Christ. Math. x. But there
was two men, that was called Judas
bothe apostilles of Christ, the one dyd
appere to the outwarde opinion and
estimation of men, to be entierly belo-
ued & hye in the fauour with his lord
and mayster Christ Iesus, ye and hyer
in fauour than any of the other of the
xii. apostels, Ye he dyd appere to be so
hyghly beloued with Chyrste Iesus,
that he preferred hym before all other
A. iiii. of the

of the apostels, and made hym as ste-
warde and ouerleer of his house, and
made hym his purse bearer: yea also
Christ wolde haue hym to be so nye &
familier with hym, that he wold haue
hym to eate with hym, and to put his
hande in Christis dyshe. But this Jus-
das so hyghly beloued of his mayster,
lorde & kynge Christ Iesus, as an vns-
kynde, yea moost vnkynde of all, dyd
betray his mayster so loupng, kynde &
gentyl: and solde hym to the wicked &
cruel iewes to be crucified. This Jus-
das that betrayed Christ was not the
author of this pystell, for that Judas
was called Judas Ischarioth. There
was an other called Judas Lebbe⁹ or
Thadeus, one of the apostils of Christ
called the brother of our lorde Iesus,
because he was the sonne of the syster
to the mother of Christ, as is wrytten
Marc. vi. This Judas called the bro-
ther of Christ was the author & wrote
this

this pistell, as the begynnynge of the
pistell dothe shewe. To whom it was
written, the salutaciō sheweth, to those
that were called, sanctified & preserved
in our lordē Iesus Chryste, for what
cause & intent this pistel was written,
what is conteyned in the pistell, in the
processe of the pistell, god wyllynge it
shall be made open & euident to al good
chrysten reders, that with a pure harte
& stomacke in fayth desy:erh to knowe
the wyll & pleasure of god, & wyll take
the paynes to rede this homely declara
tion of this holy & spirituall pystell of
saynt Jude, and marke diligently the
holsome counsels & spiritual lessons þ
saynt Judas teacheth vs in this pistel.
Saynt Judas diuideth this pistel in a
salutaciō & a narratiō, as lyza sheweth
after þ example of saynt Paule in his
pistels. In the salutation he sheweth
who was the author of þ pistell, what
was his office to do, to whom it was
written,

written, what thynges he desyreth
to theym to whome he wrote this ps-
stel. The auctor vseth a salutacyon in
the begynning of his psstell after the
fassyon and maner of them that vseth
to wryt psstelles. And also lesse any
Gulde counte hym without good hu-
manyte as to speake to any of sadde
and weyghy matters, whom he dyd
not salute at the lest before. And also
he vseth this salutacyon, to teache vs
Christen men and women one to sa-
lute an other, & to desyre, and wyshe
one to an other suche thynges as he
desyreth (that is to saye) the grace, fa-
uoure, peace, and mercye of God to be
mulyplied to all Christen men and
women. Judas the seruaunt of
Jesus Christ. In these wordes is
shewed who was the Author of this
psstell (that is to saye) one Judas not
Iscaryoth the berrayer of Christ: but
an other Judas (by name Thadeus)
called

called the brother of Christ. Here observe these two men, both called Judas both Apostles of Christ, the one of them to be good, the other euell. Here you maye learne good reader, no difference to be betwene a good man & an euell man as touchynge their names and offyces, as you do se the author of this ppsel to be a good man, & seruaunte and the Apostle of Christe, althoughe he was called Judas, and agreeth in name with hym that betrayed Christe, yet his name Judas made hym not euell. So lyke wyse Judas Iscarioth althoughe he agreeth in name with this Judas, his name made hym not good. It is not the outwarde name ne offyce that maketh a man or woman good, but it is the grace of God, and perseueraunce there in that maketh a man good. Therefore let vs learne, here not alwayes to iudge according to the outward

warde apperaunce. For yf we iudge
after that facion we shall be deceyued
yf any wolde iudge after þ outwarde
apperaunce and after the oppynon of
men, who wolde not iudge and pre-
ferre Judas the betrayer of Christ be-
fore Judas the authoz of this pytell,
and saye that he was moche better
man then was Judas Thadeus, in
that Christe made hym hys purse bea-
rer and ouerleer of his house, & he w-
ech to hym moze fauoure, as dyd out-
warde appere, then he dyd to this Jus-
das Thadeus. And yet Judas Ischa-
ryoth was euell, and the chylde of per-
dicyon. The other Judas Thadeus
was good, and the chylde of saluacy-
on, althoughe the iudgemente of the
worlde was other wayes. Here lerne
the iudgement of the worlde, and of þ
outwarde apperaunce to the eye often
tymes to be deceyuable, and deceyue
men oftymes. Therfore sayth is not
alwayes

alwayes to be geue vnto þ outward
apperaunce, or to the opinyon of men.
For men iudgeth these thynges that
doth appere. God beholdeth the herte
and the inward affection of þ minde.
oftymes it chaunceth these to be leste
with God, and fardest from his fa-
uoure, whome men doth iudge to be
fyrst and hvest in the fauoure of God.
Paradventure men iudgeth Popes,
Cardynalles, Legates, Byschoppes,
Archebyschoppes, Abbottes, Decayns
Brelates, Bypors, Monkes, Chan-
nons, Preestes, Fryers obseruantes,
cartusians, and suche lyke to be more
in fauoure with God then laye men,
or lay women, when God peraduen-
ture doth preferre laye men before all
them. And more hath in his fauoure
the pooze symple lay man, or lay wo-
man, then the hvest byshop, pope, or
cardinall, for God is not the acceptor
of persons, nor he dothe not iudge,
and

and esteeme men after outwarde face,
and ourwarde apperaunce, but after
the inwarde affectyon of the mynde,
and purenesse of herte. Judas
by interpretacyon sygnifyeth confess-
yon or knowledge. It becometh vs
to be Judas, & is to saie as to knowe
and confesse Iesus Chryste, and hym
crucifyed only oure redemer, Justifyer
and Sauyoz. Yf we beleue Chryst
to be our only Justifyer, then wyl we
not beleue our woꝝkes to iustifye vs
or able to pouрге vs from our synne,
nor yet the Popes bullys, Pardons
or any indulgencis graunted by Po-
pes, Cardinales, or Byschoppes, ha-
towed bedes, or melleys ad Scala ce-
ly may purge vs from synne, or take
awaye oure synne, by strength of the
woꝝke it selfe. For if remyssyon of syn-
myght be had by the strenght of any
woꝝke in it selfe, then Chryste dyed
in vayne, then his death is not to vs
so

so preypouse, but some warke myght
haue bene to vs as preypouse as his
death, whiche thing God forbide that
any man shulde say or yet thynke.

The seruaunt of Iesus Christe.

In these he sheweth his office or deu-
tie sayenge that he is a seruaunte. He
calleth hym selfe not a Lorde, a may-
ster, a kynge, an Emperour, to be a-
boue kynges and Prynces, and that
kynges shulde knele & kysse his fete
but he calleth hym a seruaunt: not of
euery one, as of men, to please men, to
be a man pleaser and to preache these
thynges that shulde please men, and
to plaie the legate of men of þe worlde
But he calleth hymselfe the seruaunt
of God, and his offyce or duety to be
to please God, to confesse Christ Jes-
us openly and playnly euery where
and in all places, to playe the Legate
of Christe Iesus, to preache Goddes
wordes boldely withoute all feare,
without

Without all drede amonge all men .
The Apostell here in these wordes he
checketh , and rebuketh these that be
ashamed to confesse them selues to be
the seruauntes of God , that be asha-
med to preache Goddes worde purely
and syncerly , that for feare of men , for
hynderaunce of lucre or aduauntage
wyl not openly confesse the trueth of
Goddes gospel , nor yet suffer other to
do it , nor be wyllynge that other shal
sewe it for feare of decay of their ho-
noure , promocyon , dignytie , frendes
wyppes of men , lucre or aduauntage .
Also the Apostell checketh all these y
wyl not preache Goddes worde , but
mannes tradicyns , mannes phanta-
sies , and dremes , mannes learning ,
and mans inuencyons , and that for
the worde of God , and in the stede of
the worde of God . These be they that
be men pleasers , and studyes rather
to please man then GOD . But
suche

suche be not the seruauntes of God,
but the seruauntes of men, whome
they studie to please. These be not the
seruauntes of Iesus Christe, nor his
trewe Apostles, althoughe in wordes
suntymes they may call them selues
the seruauntes of Christ and his Apo-
stles, yet they be not the seruauntes of
Christe, nor his Apostells, but they be
falle Apostelles, as Judas Iscariot
was, and with hym are to be nume-
red and reckenned, and with hym shal
haue their rewarde in hell.

The brother of James. These
wordes be added les any man shulde
thynke Judas Iscariot the betrayer
of Christ Iesus to be the author of this
pyssell, and for to knowe Judas Cha-
deus whiche was the author of this e-
pyssel from Judas þe betraier of Christ
Then it is not lyke, Pee let no man
thynke that Judas put in these wor-
des for any vayne glorie, or any ad-

B.i.

uainsynge

uauynge of hym selfe that he was
the brother of Christ or his kynsmen ,
all suche carnall affectyon was farre
from his mynde .

To those that be called / and in
god the father haloWed and by
Jesus Christ preserved .

Nowe sheweth the Apostell vnto
whome this Epistell was wrytten, it
was wrytten not onely to the Jewes,
but also to the Gentyls, to all men be-
leuinge in Christe it was wrytten in-
differently, to all that be called eyther
by secret and pryncypall inspiracyon, or by
open preachynge of the worde of God
to beleue in Christe Jesus, whiche in
God the father be sanctified . But
there is many that is sanctified , or
blessed but not of God, but of man, as
of Popes, cardynalles, byshops, Ab-
bottes , whiche werth their mysters,
and other tymes both by the & sanctify
men

men, but peradventure these that be
thus blessed of mē be cursid of god. Of
suche that be only sanctified of men, &
not of God Judas doth not here speke
but of such as be sanctified of GOD
wheder they be cursed or blessed of mē
and surely these be sanctified. Some
peradventure wyl aske who be they
that be blessed and sanctified of God,
trewely all they whome Christe hath
sanctified in his bloude, & washed
theyr synnes in his bloode that hath
faith and doth beleue their synnes on-
ly to be taken awaye by Christe, & his
blode shed for their remission of syns
and whiche wyl beleue surely till
they dye these be they whiche be truly
halowed & sanctified in god the father
and these be holy and blessed, whether
men do blesse them or curse the, other
there be þe sanctified as of men, as
of the pope, of þe cardynals, of byshoppes
or of Abbottes, but these be not holy

nor blessed, excepte that Christe hath
sanctified them in his blode, and haue
remysyon of theyr synnes by Iesus
Christe, whiche thinge they beleue sur
ely, or elles they be not sanctified of
God nor blessed, be they neuer so often
tymes blessed of the Popes holy hande
and all his thre Crolles, with all the
myters of his Cardynalles & bysshops.
Oftimes it fortuneth god to curse
theym whome men do blysse, and the
contrary those to be blessed of GOD
whō men do curse, as god doth speake
by his Prophet, sayenge I wyll blysse
your cursynges, and contrary I wyll
curse youre blesynges.

For as moche as this Apostell Judas
wrote to them that were alieue whom
he sayde was sanctified it is euidente
this worde sanctum or sanctifycatum
in scripture for the most parte to be ta
kyng for hooly men that lyueth, that
is to say for good & faythfull men and
not

not onely for those that be departed
hence, and called vnto the number of
hooly sainctes in heauen, whome the
churche of Rome hath canonized and
only calleth sainctes. They that after
that waies only wyll take this worde
sanctum in holy scripture they erre fro
the trueth, and giue greate occasiō
of impiete to other and maketh many
to erre in takynge of scripture in the
trewe sence. These men bringe great
darknes to scripture, they make scrip-
ture darke, and wyll not suffer hooly
scripture to be ryght vnderstande, but
do alyenat and plucke a waye from
true and proper sence of hō holy ghost
the faythfull Christen reader whiche
desyreth to haue the true intellygence
of scripture. Howe can they truely vn-
derstande saint Pauls pistell which
he wrote to the sainctes that were at
Rome, yf they wyll take this worde
sanctum or sancti for sainctes that be

B.iii.

departed

departed. Sainct Paull in a maner
wrote all his epyistles to saintes as
it doth appere in a maner throughe al
his epystels in the beginnyng. How
can it be but these men whiche takech
layntes only for them that be departed
but they must nedes counce Saincte
Paule for an ideot foole which wrote
his epystelles to the Sainctes depar-
ted whiche coulde not reade them, nor
yet when they were redde culd heare
them, or vnderstande theym, or any
fruite or profyte take of them, or any
thyng gather of them to obtayne true
fayth, or to fallow good manners, to
flesynne and iniquyte, for Sainctes
that be departed be passed the state of
this present lyfe. It is euydent ther-
fore that Sainct Paule calleth good
and faythfull chrysten men lyuing af-
ter the lawe of GOD in fayth and in
charyte. Sainctes althoughe they lyue
in this presente lyfe, or howe coulde
any

any man truely vnderstande this p^{ro}
fessell of Jude whiche Judas dedycated
to sainctes, yf sainctes were only tak
ken for sainctes departed this lyfe. Ju
das thadeus wrote to them that were
a lyue. wherfore it is manifest thys
worde sainctes must be taken in holy
scripture as well for Sainctes being
a liue in this present lyfe as for sainc
tes that be departed. For sainctes be
inge a lyue taketh saincte Paule this
worde sainctes oftymes as it appereth
Rom. xv. Ephe. xxi. Colocen. xxi. and
ofter it is so taken, then other wayes.

Because many hath not taken this
worde sainctes in scrypture for good
men lyuyng, but only for hooly men
departed. And also because saint Paul
desyrezeth oftymes the prayers of sainc
tes for hym as is written. Roma. xv.
and sainctes they toke only for sainc
tes departed, seinge there is no scryp
ture to perswade vs to pray to sainctes

B. iiii.

departed

departed, no commaundmēt of god lesse
 in holy scripture that I do remember
 no promyse that we shall optayne our
 peticyon yf we praye to the saintes,
 but all scripture doth perswade, Ye
 commaunde to praye to God whiche
 is the gyuer of all that is good, he byd-
 deth aske of hym and we shall haue.
 Jacobi primo. Math. septi. To praye
 to God perswadeth all holy scripture,
 Math. vi. and also promyseth that we
 shall not aske in vayne, but that we
 shall optayne our peticyon yf we aske
 as we shulde do and in sayth nothing
 douttynge but we shall optayne that
 we desyre, yf it be to the glory of God
 and for our profite to receyue it. How
 prayenge to Saintes dyd come vp,
 I haue shewed myne oppnyon. To
 praye vnto Saintes that they maye
 praye with vs vnto GOD I thynke
 it not euell. I thynke it a very good
 and laudable custome, and maye be
 well

a l w
 o r e b
 it is a l w

well vñed, so that men make not sayn-
tes they: patrones and gyuers of that
thyng that they desyre, as many hath
done in tymes past, and put more trust
more cōfidence in a saynt, then in god:
therfore they beyng in any peryll or
ieopardye, wolde renne to this image
or y^e image or: suche a saint before god.
Thus the ignorant people hath prefer-
red the sayntes before god: & put more
trust, more cōfidence, more helpe, more
succour in a saynt, then in god: yea. I
fere me that many hath put their trust
helpe and succour in an image made
of stone or of wode by mans hande, &
done great reuerence & honour to the
image, beleupnge great vertue, great
holynes to be in that image aboue o-
ther images: and therfore that image
must haue a veluet cote hanged all wth
brouches of syluer, and moche syluer
hanged aboute it & on it, with moche
lyght before it, and alwayes candels
burnynge

burnynge before that image, whiche
candle may neuer go forth, nor be put
out: that light before þe image to be put
forth it is a great fauour: and some thin-
keth that the image wolde take a ven-
geaunce on suche þe shuld do it, whiche
thyng I wolde no man shulde do in
contemnyng the saynt whose image
there is, but I wolde haue this euyl o-
ppnyon out of the symple harte, that
they shuld esteeme images after the va-
lowe as they be, and put no more ho-
lynnes in one image then in an other,
no more vertue in one than in an o-
ther. It holdeth the symple people in
great blyndnes, and maketh them to
put great trust, great holynes in ima-
ges, because one image is called our
lady of grace, an other our lady of py-
tye, an other our lady of comforte or
succour: the holy rode of suche a place
and suche a place. These meanes ma-
keth the people to esteeme these images
of great

of great holynes and vertue, and that
they may do moche for them, and that
some images of our lady prayth to our
lady of heuen for her petitioners: suche
is þe simplenes of many simple people.

¶ As touchynge images to be in the
churche I was neuer of other opinion
but I thought it were commendable &
expedient to haue them to byng vs in
remembraunce of the vertuouſnes and
holynes of the holy sayntes, that we
may take example of them to folowe
theyr godlynes and holy vertues, as
to folowe theym in fayth, in hope, in
charitie, in mekenes, in lowlynes, in
paciencie, in sufferynge iniuries and
wzonges, in cōtemnyng the worlde &
the vayne pleasures therof, in lokyng
for the lyfe ioye & blyſſe to come. After
this facion scripture teacheth vs to re-
membze holy sayntes in many places
as I. Paul sheweth Heb. xiii. Remēber
you thē whiche hath had rule ouer you
whiche

congrat

now in

whiche hath spoken the worde of god
vnto you, whose sayth you do folowe,
remembrynge what was the ende of
theyr good cōuersation. So saynt Pe-
ter. i. Pet. iii. bringes in Saray for an
example, that women shuld be obediēt
to theyr husbandes, & please theyr hus-
bandes, and haue theyr husbandes in
reuerence, as Saray had Abraham in
honour and reuerence. Saynt Peter
bringes the exāple of Saray to teache
other women to folow the example of
Saray: so be images set vp in the chur-
ches to put vs in remembrance of the
vertuousnes of the sayntes, that we
shuld take example to folowe them in
goodnes and vertuousnes, to steepe
our dull hartes and slowfull myndes
to god & to goodnes was images set
vp in the churche, and not for honour
nor worshyp that shuld be done to the
image, whiche is but a thyng made
of wode or of stoue, or other suche like
matter,

An.
vnde
alke

matter, and no more holper then is the
matter it was made on. Of these you
may gather the good vse of images.

To those that Was called and
in god the father sanctified, and
by Jesus Chryst preserued.

Here it is shewed to whom this pi-
stell was dedicate and sent, that is to
saye, to all men and women renewed
by the bloode of Chryste, whom Jesus
Chryst hath called of his only mercy &
grace: and not of the merytes, werkes
and deseruynges of men. Fyrst he cal-
led them, & then he dyd sanctifye them.
Here be two thynges to be noted, first
that Jesus Chryste calleth whome he
wylleth, seconde those that he calleth
he sanctifyeth them: he calleth men to
hym of his onely mercy, & not of theyr
merites, nor yet of their worthynes of
theyr workes. God calleth somtyme
inwardly by inwarde inspiration, as
he dyd

he dyd call saynt Paule Actoz. ix. and
many other prophetes. Somtymes he
calleth inwardly in þe hart, & outward
ly by preaching of þe gospel, to þe which
they geue credence & be called. Chryst
calleth not after the pleasure of man,
but after the wyll & pleasure of god, &
when god wyll, & not when man wil
leth, whom god pleaseth to call, & not
whom man iudgeth worthy to be cal
led, nor yet when mā thynkes mete to
be called, but when god thynkes and
knoweth men apte and redy to come
when they be called. By the whiche
sayinge many reasons be taken away
of the callinge after the wyll of man,
by the merites of men, and when men
iudgeth men to be apte and redy to the
herynge of the gospel, and wyll geue
credence to it.

And although god onely doth call, &
when he wil without any indeuering
or worke of man, yet oftymes & for the
moost

most parte he vseth certayne meanes,
as by prechynge of the gospell, and by
herryng of it preached, as he gyueth
other gyftes by meanes, as lernynge
by study, ryches by labour, wysedome
by experiēce, sayth by the gospell prea-
ched: so he calleth men to hym by prea-
chyng of goddes worde, whiche they
beleue that he called, and after it doth
lyue a lyfe pure and clene in all inno-
cency of lyuynge. God knoweth who
be his, and those he calleth to hym in
tyme pefixed, and whan he knoweth
theym moost apte to folowe theyr cal-
lynge. Here you may se the cause why
god wolde not haue his gospell at the
fyrst preached to the iewes & to þ gen-
tyles, & þ in all tymes: it was because
he dyd se thē then not apt to receyue it,
nor yet apte to beleue it, therfore þ they
shuld auoyde more payn god dyd hyde
frō them his gospell, & when he dyd se
them apt to receyue & beleue þ gospell
he made

not founde

he made the gospell to be preached to
the gētyles, & they beleued it, & was sa
ued as many as was ordeyned to life.

The order that god vseth moost co
monly to theym that shall be saued, it
may here be gathered of the apostell
Iude. fyrst he sayth they be called, se
condly they be sanctified in god the fa
ther, thyrldy they be saued by Iesus
Christ throught his worde & obedience
to do these thynges gladly & frely, that
the worde of god teacheth them. This
thyng saynt Iohn testifieth Ioh. xvi.
saying. Father I haue shewed thy na
me to men, whom thou hast gyuen to
me of the worlde: they were thine, & to
me thou hast gyuen them, & they haue
kept thy worde. Now truly they haue
known, that al thynges whiche thou
hast gyuen to me was of the: for the
wordes whiche thou dyd gyue me, I
dyd gyue to them, and they haue recey
ued them, & they haue known truly,
that

that from the I haue gone , and that
thou sent me. Here we may lerne the
meane whiche God vseth to wardes
them that shal be saued, although god
only saue vs by hym selfe , by Iesus
Christe , and of his mere mercye and
grace , yet he vseth a meane whereby
he bypnygeth men to saluacyon, that is
to saue by the worde of God preached
and giuyng credence to yt, working
after it, wherfore yf the worde of God
be not preached nor had amonge vs ,
it is a greate token that we be not in
the fauoure of God nor of his elected
people to saluacyon. Also yf we in
oure selues do perceyue no desyre, no
loue to the worde of God, but not re-
gard it, esteeme it at lytell valu, thinke
other thynges more precyouse then it
or thynke it folyshnes , or as a vayne
thyng. Then it is a token that these
that thynke so they be none of the peo-
ple of God , nor yet in the fauoure of

L. i. God

god as longe as they shall thynke so
of these tokennes and sygnes euery
one in hym selfe maye lone perceyue
whether he is in the fauoure of god or
no. In that he hath a desyre or a loue
to goddes worde to heare it, to rede it,
beleue it, to worke after it, to esteeme it
about all worldely thynges. &c.

**Mercy be to you and peas/ and
charyte maye be multiplyed .**

In this salutacon what thyng
Sainte Jude desyret and wyssheth
to them to whome he wyrteth, here it
is shewed. He desyret that god wold
encrease and multiplie hys gyftes in
them, and specially gyue them mercy
peace and charyte with hym, whiche
thre gyftes be very necessarye for eue-
ry Chrystyan man and woman, as
lōge as they shall lyue in this worlde
The Apostell here teacheth vs whae
thyng we shulde desyre one vnto an
other

whether, that is to saye the gyftes of god
to be entreated and multiplyed among
geste vs, and in all men. From this
holysome counsell of the Apostell Jude
far be these men and women whiche
do not despyre nor wyshe good thynges
vnto theyr neighbours or other
men, but despyreth vengeance, euell
chaunce, death of their neighbour, or
euell fortune to chaunce vnto theyr
neighbour or neighbours cattell,
or goodes, which doth curse or banne
theyr neighbours, despyringe GOD
to take a vengeance vpon them, or
to sende sum sodeyn sickness, or dys-
ease vpon them, as the pestilence,
the fraunche pockes, the fallinge sick-
nes or sothe lyke. Those men folowe
not the counsell of the Apostell in this
place. Lettherfore al such euell persons
that folowe not the counsell of the apo-
stell leue their euell & deuellyshe affec-
tyon & despyre whiche bringeth euilla

L.ii.

Byng

sitting death, yf it be not left and forsake
hym with repentance before death, and
followe the hollesome counsell of sainte
Iude, whiche despyeth mercye, peace,
and charyte to be multiplyed to every
one.

First he despyeth to them the mercye
of God, that it wolde please God
to geue them his mercye and grace,
that they myght repent them of theyr
olde vyces and synnes, and utterly
forsake them, and haue a newe lyfe
in Christe Iesus, whiche thyng no
man can do withoute the mercye and
grace of god, therfore mercye and grace
is first of all to be despyed. Secundy
he despyeth Peace betwene men and
God in mennes consciences, whiche
Peace and quyetnesse in conscience
euell men hath not, for to euell men
is no peace with God in their conscy
ences, as the Prophet sayth, but euell
men hateth god alway and feare hym
fore

fore lest he shulde punyshe them. For
they counte god as a strayte iudge or
a cruell tormentoure that wyl suffer
no faulte vnponysched, but wyl ex-
tremely punyshe euery faulte, or tres-
pace done agaynst him. The euell som-
tymes doth abstayne from wyces and
synnes, but not for loue of GOD, or
of iustyce, but for feare of payne, or for
hope of reward of men or fauor of mē.
The euell somtymes hath peace out-
wardely, as with men and with the
worlde, but inwardly in their conscys-
ence they lacke peace and quyetnesse.
In their herte they haue GOD as on
wraath with thē, their conscyence byte
them and troubleth them sore, day nor
nyght they be not quyet in conscience
but euer when they remember God,
they feare payne, & punishment. This
consyderynge Jude he desyreth to thē
peace in mēnes consciences with god
whiche peace only hath gyuen men &

be iustified by faythe . wytnesseinge
[Paul. Ro. v. we iustified by fayth
haue peace with God , whether they
haue peace with the worlde, and men
of the worlde or no, good men that be
iustified by faith haue peas with god
in wardly in their conscience. Thirde
ly he desyreth charyte, that they shulde
be charitable and louing one to an o
ther, knyt togerher in mutuall loue,
one louing an other hercelv, & shew
yng their loue by mutuall workes,
and dedes , and that they loue shulde
be onely for goddes cause, but not for
no carnall lucre, or aduantage, ho
noure, or any carnall cause. Thus
in this salutation we be taughte what
christen men shulde desyre and wythe
one to an other, that is to saye, merere
peace, and charyte of God, as the apo
stell teacheth vs .

Beloued When I gaue all dily
gence to Wryte vnto you of the
commen

commen helth/ it Was nedefull
for me to Wryte vnto you, to ex-
horte you that ye shuld continu-
ally labour in the fayth Which
Was ones gyuen vnto sayntes.

Nowe beginneth the narracyon, &
sheweth the cause of the ppsel shewe-
inge also what a greate desyre wyl &
minde he had to profyte them, & what
care and thought he had for their helth
specially for these thynges þ̄ pertayn-
eth to their euerlastyng helth he had
so gret a desyre þ̄ he could not refrayn
but he must nedes wryte to theym ha-
uyng no les care for them thē for hym
selfe perceiuing them to be in gret ieo-
perdy & perell, by the craft and falsed
of þ̄ false prophetes. Therfore Judas
percepuinge these perils to approche to
christians, & moued by brotherly cha-
rite he colde not cēper hym from wry-
ting to shewe chrysten men of their pe-

celles, and also to exhorte them that
they wolde not cease to walke in a pu
re and syncre fapth and loue whiche
they had hearde preached and had lerned
of the true Apostels of god. And
also he desyreth them to take heede of
false Prophetes, whiche alwaye dyd
study to bypunge the true Christyanes
from the trewe fapth whiche they had
receaued. Here we maye learne what
study and desyre it becommeth euerye
one of vs to haue towarde an other,
that we maye profyte other. Second
ly with all dyligence and studye tas
kyng, late vs exhorte other to walke
in the trewe truely receaued, lesse
they shulde ware slogged by neg
lygence, or slouthfulnesse. Thirde
ly that they maye auoyde the paelles
that be lykefor to ensue by slouthful
nes, or negligence, or by ignoraunce
yf they be not monysshed specyally, it
becomuneth for to monyssh to auoyde
paelles

parelles; when that parell of Soule
doch appere. Thus it becometh euery
man to care for an other, & to monyſhe
an other of iopardy þ̄ may enſu, both in
worde & alſo in wryting, & this care it
may not be litel, but it muſt be gret. Wh
al labour & dylgēce to profit other as
exāple to be takē in this place of Jude.

Of the cōmon helthe.

For what thyng Jude labourerh ſo
diligently to wryte to them here he ex
preſſerh, ſaying it was for the cōmon
helthe. He callerh it the cōmon helthe
becauſe he couēted their helth his helth
ſuche was his loue towardeſ them,
that he was no other wayes affected
towardeſ them then towardeſ hym
ſelfe, countynɡ þ̄ ſame euyl to chaūce
to hym ſelfe, þ̄ ſhalde chaunce to them
by the craſte and ſuttillcie of falſe pro
phetes, grynɡ vs example lykewiſe
one to be affected towardeſ an other,
as he was to thē, to whom he wrore,
and alſo

and also as members of one body be one
to an other. This saying of Jude doth
checke all them whiche be not careful
for theyr neyghbours, nor for other be-
sydes them selves, which care not what
become of other, so they be well them
selues. Also it sharply reproveth all
them which care nothing at all, nor
nothinge dothe study howe they may
proffyte other, whiche passe nothinge
at all what become of other, whether
they lyue or dye, be sycke or in helthe,
be gladd or be sorry. Yea this sermon
of Jude moche more condemneth all
those that study to do hurte & damage
to other, or any maner of iniurye or
wronge in worde or in dede.

**It Was nedeful for me to Write
vnto you.**

As who shulde saye, Ife it is so ne-
cessary for you & I could not refrayne
but I must nedes wyte vnto you, my
charite

charite so compelleth me, perceyvinge
it to be moche for your proſyte, to ex-
horre you to go forwarde in that true
ſaythe receyued, and to proſyte in the
ſame, and to encrease it dayly more &
more. And that you ſhuld not wynte
one heare brede from that true ſaythe
whiche you haue receyued, and which
was gyuen vnto the ſayntes of god
by preachynge of the goſpell, as ſaynt
Paul ſayth Rom. x. Faith cometh of
heyrnge, heyrnge verely by the worde
of god.

He exhorteſh them that they ſhulde
continually labour in the ſayth, or be
helpers to the ſayth (as Eraſmus traſ-
lation hath) whiche was ones gyuen
to ſayntes. Here be two chynges to
be noted for oure lernynge. One is
that he deſpreth theym to be helpers
of the ſaythe, to the whiche men be
helpers after this phraſe of ſcripture,
Whan they ſuffer not the ſayth recey-
ued to

ned to be weyke, feble oz inconstane,
to be oppressed with despyres oz affec
tions of the fleshe oz of the worlde,
by the craftre oz suttlytpe of false pro
phetes to be brought a waye from it, &
led in to a false belefe by false doctozs
whom the deuyl doth vse as his mi
nisters to deceyue & synple people vn
lerned. Also scripture vseth to cal men
helpers of the fayth, when men do di
ligently watche that they be not decey
ued by the deuyl, nor by none of his
ministers, when they do labour with
all force to make theyr fayth sure and
stronge, douttynge oz halcynge in no
part, but by al meanes studreth euery
day to make their faith more stroger &
stroger by al maner of good warkes.
The other thynge that was here to be
noted, is that we shulde knowe fayth
to be gyuen from aboue, for he desireth
them to be helpers to the fayth, which
was gyuen ones to sayntes. Fayth is
the

the worke of god, & it cometh of god,
as saynt Iohn sayth: this is þe worke
of god, that you shulde beleue in hym.
Saynt Paule wytnesseth þe same say-
inge Philip. i. Not onely it is gyuen
to you that you shulde beleue in god,
but also that you shulde suffer for his
sake. Of these two places of scripture
it is euident sayntes luyng or deed
not to haue had fayth of themselves, or
of theyr owne myght & power, but to
haue receyued it of god, which gyueth
fayth to whom he wil, & when he wil,
although saint Paul saith faith to com
of the hearyng of þe word of god, which
worde although many may here it, yet
no man shall beleue but he to whom
god gyueth fayth, and in whom god
worketh fayth and beleue.

For there are certayne craftely
crepte in/of Whiche it Was Wri-
ten afore tyme vnto such iudger-
ment,

ment they are vngodly, & turne
the grace of our lordē god vnto
Wantonnes and denye god the
onely lordē and our lordē Iesus
Chryste.

The apostel more at large sheweth
the cause of his admonition, whiche is
to monyſhe them that they shuld arme
themselles with sure armure & defence
to defende them agaynst false pphetes
and that they shulde in any wyse take
hede of them, lest by the craft & falshe-
de of pseudapostels they shulde be decepto-
ued & alienated from the way of truth
and from syncre doctrine of þ gospel.
What maner of men were these pseudo-
apostels & false doctours in the seconde
pistel of Peter ca. ii. it is shewed more
abundantly. And also here after shall be
god wyllynge more playnly declared,
how they haue come in, Jude here doth
partly shew, saying they haue craftely
crept

crepte in, not playnly preachynge the
gospel of god, but darkly & colouryng
it with great pretence of holines, mix-
ring mans doctryne with gods word,
teachyng mans doctryne, mans tradi-
tions, dreames & fantasyes of men, in þe
steede of gods worde, wyllynge & per-
swadyng as great sayth, as great au-
thorite to be gyuen to the traditions, &
wrytinges of men, as to gods wordes,
gods holy p̄ceptes, but these be euyll &
falle doctors of god deputed to iudge-
ment, that they shuld suffer paynes vnto
the day of iudgement, and after that
day þe they shulde suffer more greuous
paynes in body & soule togyder, seinge
that now they suffer paynes & punyssh-
mētes only in the soule, after þe mynde
of the doctors, & shal suffer in the soule
only paynes to the day of iudgemēt, &
after the daye of iudgement shal then
suffer paynes and tuermentes bothe in
body & soule, as the doctors doch say.

They

**They are vngodly and tourne
the grace of our lord god vnto
Wantonnes.**

**They be so vngodly so vngracious
that they turne al that we haue of god
and of his grace to fulfyll and sacrifice
theyr pleasures, plucking to them sel-
ues hasty destruction & eternall deeth,
they are so euill & myscheuous full of
all vnhappynes, that they turne þ free
benefyte of god & grace, by the whiche
Christ hath deliuered vs from synne,
deeth, hell, deuyll, and eternal dampna-
tion, and made vs innocētes and free
from all captiuitie of synne, and set vs
in innocency & holynes (whiche thing
shuld moue vs to kepe innocency & ho-
lynnes) they turne this libertie of þ spī-
ryte wherby men be set to do all good
thynges and no euill, to do only those
thynges to þ whiche the spirite of god
moueth and exhorteth. These vngodly
turne**

turne this liberty in to a carnall liberty
ty in occasion & liberty to synne, & gy
ueth them selfe holly to wantonnes, to
lasciuiousnes, to vnclenlines, to baw
dry, to fornication, to adultery, & other
many vices & synnes, nor yet they are
not so cōtent, but they denye their mai
ster whiche hath redeemed them by his
precious blood, they deny their maister
not openly & before al men & playnly,
but secretely in corners & craftely they
denye theyr maister. But when denye
they thus theyr maister priuely and se
cretly? Truly when they ascribe their
iustification, forgyuenes of synnes to
any creature, or to any warke by the
might and power of the warke, to any
indulgence or pardon, to masses ad sca
laci, to holy beades, to kysynge of
images & suche lyke, and not to Christ
Jesus and to his blood. Wedde for vs
to optayne vs remission of synne, by
whos blood onely we were washed

D.i.

vs in

from our synnes, as saynt Iohn sayth
Apoc. i. He hath washed vs i his blode
from our synnes. They denye the lord
whiche ascribeth remission of synnes
to any other thyng then to Chyrste &
his blode, whiche thyng false pphetes
dothe, denyenge theyr mayster.
They turne the grace of god to
Wantonnes.

As who shulde say, they were called
and redemed with the precious bloode
of Chyrste Iesus, that they shulde lyue
in all innocency & puritie of life, in all
holynes & godlynes. But they be trāslated
& turned frō all innocency & puritie
of lyfe, & turned to all maliciousnes,
wantonnes & fylthines. They be
trāslated. q. d. they be all chaūged frō
holynes to the whiche Chyrst dyd call
them, & by benefite dyd inupte them, but
they be translated from holynes, & be
translated after þe maner of þe Galathians,
of whom saint Paule cōplayneth
saying,

laying, I merueile that fro Chzist whi
che hath called you by grace, you are so
soone translated in to an other gospell
whan there is none other: but þ some
men there be þ troubleth you, & wolde
inuerthe the gospel of Chzist Gala. i. as
these of whom saynt Jude here cōplay
neth, that they translated the grace of
god in to wantonnes, and they were
vtterly translated from all holynes, to
the whiche Chzist had called them: so
I feare that we chzistians be trāslated
from the doctryne of Chzist, & from the
true fayth taught in it, by þ byshop of
Rome & his lawes, by decrees. statutes
& traditions of the churche of Rome, in
to the forgetfulnes of goddes lawe, of
goddes commaundement, in to other
maners & facions then goddes lawe
doth cōmaunde oꝝ suffereth: yea we be
farre trāslated by the byshop of Romes
lawes amonges vs vsed and vsurped
so longe, that many one doth thynke &

D.ii.

hath

hath thought þ̄ biſhop of Romes lawe
to be gods lawe, & to haue lyke auctor
rite w̄ gods lawe, & that it bynderh no
leſſe than gods lawe: yea this lawe of
the byſſhop of Roine hath brought vs
ſo far out of frame, þ̄ ſcarſe we thynke
thoſe thynges pteyne vnto vs whiche
gods worde byddeth & cōmaūderh vs.
Therfore let vs be ſory for this trans
lation from Chryſte & his cōmaundes
ment, & be trāſlated agayne to Chryſt,
that we may do thoſe thynges whiche
Chriſt cōmaūderh vs, that we & our
warkis may be acceptable before god.

My mynde is therfore to put
you in remembraūce for as mo
che as ye ons knowe this how
that the lord after that he had
delyuered the people out of E
gipte. destroyed theym Whiche
beleued not.

Jude

Jude byngeth in here. iii. exāples of
these þ̄ transgressed the cōmāfideмент
of god, & was punished for their synne
to pluck back other frō synne for feare
of punyishment, whiche our lord wyll
gyue to thē þ̄ wyll not cesse frō synne,
punyishment frō the begynnynge was
euer ppared & deputed for synners, as
to good men a rewarde in ioy & blyffe.
But although good mē hath euer ben
rewarded, & euyl men punyshed, yet
there is a differēce, good men hath ben
& shal be rewarded by life euerlastyng
not of their merites, or for the worthy-
nes of their workes, but only of þ̄ mer-
cy & goodnes of god. Euyl men hath
suffered paynes & punyishment for theyr
iniquite & synnes, & because they haue
done euyl, therfore god of his iustyce
hath punyshed them, and to refrayne
other from synne for feare of punysh-
ment here.

Jude byngeth in thre examples, by

D. iii.

the

the whiche he p^rswadeth that god wyl
punyshe synners that wyl not repent
and leaue theyr synne. The first exam
ple is taken of the people of Israell
brought out of Egypte from the great
bondage of Pharaο, whiche oppressed
the people of god with itollerable paynes
& labours. Of the whiche people god
at the laste had mercy, and delyuered
theym from theyr bondage, & broughe
them sauffe out of Egypte. But these
people not beleuyng god hath kylled
in the deserte. Of the whiche, we may
note the goodnes of god in his people
whom he wold saue and delyuer from
all bondage & perylls. Seconde the
vnyndenes of these people not bele
uyng the promyses of god, seing that
god had done so moche for them be
fore, as to delyuer them from the bon
dage and cruelty of Pharaο, aboue all
mans expectation, and had punyshe
Pharaο with all his adherences with
grrat

great plages and punyſhmentes, and
at the laſt drowned hym with all his
hoofft in the reed ſee, and alſo had done
for them, that they thought more then
all this, had brought theym throughe
the reed ſee as by the dype waye in to
the deſerte, where he fedde them with
meate ſente from heuen, that is to ſay,
with māna, & had gyuen them drynke
out of the petre ſtone. At the laſt theſe
people for all theſe thynges not bele-
uyng goddes promyſes, but complay-
nyng, grudgyng and murmurynge
agaynſt god and againſt Moſes, god
hath punyſhed with deth in the deſert
for theyr offences. Of the whiche we
may ſurely perſwade vnto vs, yf god
haue punyſhed theſe people whom he
loued ſo well, for whom he dyd ſo mo-
che, & to whom he ſhewed ſuche bene-
fytes, yf god haue punyſhed them with
deth as he dyd for their icredulite & vne-
beleſe & their ſynnes: how moche more

D. iiii. is it

is it euident that he wyl not suffer false
apostels or other offendynge and bres-
kyng his lawes to be unpunysshed.
Therefore let all synners beware and
repent betyme and leaue synne, for yf
they do not, they may be sure they shal
not escape without punyschement.
The aungels also Whiche kept
not theyr fyrste estate / but lefte
theyr owne habitation he hath
reserued in everlastyng chaynes
vnder darknes vnto iudgemēt
of the great daye.

Now Jude bryngeth in the seconde
example by the whiche he asrayeth syn-
ners fro synne by feare of payne & pun-
ysment. And this example is taken
of aungels created of god in a hye & glo-
rious nature, to whom pfitid nothing
their excellenci of creatiō, for as moche
as they dyd not kepe theyr innocency
in which they were created in, but lefte
theyr

their innocenye , and dyd fall to iniquitie and synne. pryde pycked them so greatly, yf God this noble and excellence creature offendyng, I meane Angelles offendynge hath ponyshed and depyuat the heaurnly lyght, and to euerlastyng darknes hath committed them , where they be kepte in perpetuall chaynes in darknes, vnto the daye of iudgemente, and after euer to be ponyshed yf god hath ponyshed Angelles offendynge , howe moche more other offendynge , he wyl ponyshe , whiche from theire synnes wyl not cesse .

This saienge of Jude doth appere to shewe that the Angells was created of God that they shulde lyue in all innocency and kepe their place in heauen deputed vnto them for their inhabytacyon and dwellinge place , from the whiche they did fall by synne, and was caste hedlynge in to this darke

aer

ayre, bounde in chaynes of darknes,
and they be kepte in a darke place,
whiche is contayned from the hea-
uens aboue, vnto the lowe grounde;
as Faber doth saye, and that vnto the
daye of iudgement, and then they shal
be giuen and conuyncted vnto the e-
ternall punishment of hell, euer
there to be punished in paynes euer-
lastynge .

Euen as sodom and gomor, &
the Cities aboute them, which
in lyke maner defyled them sel-
ues With fornicacyon, and fo-
lloWed straunge fleshe, are set
forthe for an ensample, and suf-
fer the vengeaunce of eternall
fyre.

The thyrde ensample is here put
whiche is of sodomme, and gomor,
and

and other Lyttes polluted in theyr
fylchynes, therfore punysshed of God
for their abhomynacyon and synnes,
as for fornyacyon, adulterye, vnc
clenlynes, synne agaynst nature,
fylchpollucyonnes, and other suche
lyke, with these synnes specially the
Apostell sayeth, they were polluted
and defyled. And also that they
followed straunge fleshe, and not
their owne fleshe they vled, that is
to saye, theire owne wyues in law
full matrymony, but they folowed
straunge fleshe, that is to saye they
dyd vse other mennes wyues, may
dens, or virgynes immaculate, or o
ther women, and also men vnlaw
fully, contrarie vnto nature. wyues
vnto theyr lawfull housebandes be
not called straunge fleshe in the
scripture, but the proper fleshe of
their husbandes, as appereth by saint
Paule Ephes. quinto. where saynce
Paule

Paule exhorteeth men to loue theyre
wyues as theyr owne bodyes, for he
that loueth his wife he loueth him self
no man doth hate his owne bodye but
he wyll noysshie and cherysshie it, as
the **LORDE** doth his churche, and
for this a man shall forsake his father
and mother and shalbe coupled to his
wyfe and they shalbe two in one flesh
wherefore it is euydent that the fleshe
of the wyfe to the husbände is not cal-
led straunge fleshe, this fleshe God
dyd gyue to the man as a lawfull re-
medye for the infirmyte of the fleshe,
that by thys lawfull remedye had in
matrimony all adultery, & fornicacye
on shulde be eschued & vterly exiled.

Fordermore in that the Apostell
sayth these sodomytes to haue folow-
ed straunge fleshe. He doth appere co-
nore theym of vncleynnes and sum
fylthynes agaynst nature by þ which
they were polluted as apperith gene.

xix. and saint Paul. Ro. i. But vnto
what purpose be these thre examples
brought in here of iude? Truly to fere
men from synne, lesse they suffer lyke
payns wiche them: whome god punish
ed for their synnes, whiche paynes
are more greuous, they shall not es
cape wiche wyl not leue theyr syn
nes and repent, but continue styll in
synne and prouoke other vnto synne
whether it be by their euell doctrine
or euell example,

**Suffre the paine of euerlasting
fyre.**

These wordes of the apostle shew
eth playnly those synners spoken of
before to suffre paynes of euerlastyng
fyre, wheresoeuer they be ether in hel
or in the aer, it maketh no mater of
place where they be it is certayn that
they suffre great paynes and punish
mentes in euerlastyng fyre. Ther
fore let euery man be ware to synne,
lest

leeffe they suffre lyke paynes in fyre,
woylde without ende as these doth to
the whiche paines they shall be com-
mytted by the iustyce of god that wyl
not cease from synne, and from brea-
kyng gods commaundement.

Lyke wyse these dremers defile
the fleshe / despyse rulers / and
speake euell of them that are in
authoritie.

Judas here teacheth certayne pro-
pertes of them whom he wyllet chri-
sten men to flee and eschue, he calleth
them dremers or mocked in dremes,
and deluded, as one that dremeth,
is deluded by certayne vayne fan-
tasyes, or inagynacyons whiche he
doth appeare to see or heare, as he that
dremeth thynkes sumtyme he heareth
or seith that thyng, whiche he nother
dyd heare nor see, or to be in a place
where

Where he is not, or to haue these thynges that he hath not, somtymes to be gladde, somtymes sadde, but when he wakes, he perceyuieth his dreame to be a vayne thyng, of no certaynte of no trowth, of a delusyon, he is ashamed of his dreame: he wolde þat no man shulde knowe it, he is ashamed to shewe it to any man, he cōtemneth it, and setteeth it at nought, to these dreamers Iude assemblēth pseudapostelles false preachers, preferrynge mennes lawes, and mennes tradycyons aboue Goddes lawe, or makynge theym equall with Gods worde, or such as preache or sette vp mannes doctryne, in the steede of Goddes worde, these he assemblēth vnto dreamers, and he calleth them dreamers, or deludyd by dreames, but it shall chaunce vnto theym at the last yf it shall please god to open their eyes from their dreames & make theym awake, that they shall see that they

they haue dreamed and that they haue
bene deluded by dremes, & surely they
shall perceyue theire dremes to haue
bene folyssh & vayne thynges of the
whiche they maye be ashamed of.

Amongest these dremers, whome
sainct Jude doth speake of, there hath
ben some dremers deluded in dremes
whiche hath dreamed þ they had pow-
er and authoritie of God to make for
theire wyll and pleasure what they
lyst, and that thyng that they wolde
shulde be takyn, as an article of the
fayth, y^e they dyd dreame that they had
authorite to make articles of the faith
Canons, and rules whiche shoulde
iustifye and sanctifye men: that they
had authoryte to gyue pardon and in-
dulgence whiche coulde absolue a pe-
na et a culpa. i. whiche culde delyuer
from payne and from synne, furders
more amonge these dremers sum hath
dreamed that they had power to remitte
synne

synne, and to gyue. xl. dayes or a. L.
dayes of pardon, or so many peres or
mo of pardō for paynes due for synne,
& that as ofte as it pleased them. And
this pardon they called the treasure of
the churche, whiche these dremers had
in theyr handes to bestowe where they
pleased. And not onely they had this
treasure for them selues, & they shulde
bestowe it at theyr pleasure, that they
onely shulde gyue dayes and peres of
pardon, and remyt synne as ofte as it
shulde please them: but also they had it
for other creatures without life, as for
a stocke, a stone, a pot, a maser, a boll,
as saynt Bedes boll, saynt Edmundes
boll, that he that shuld drynke of these
shulde haue. xl. dayes of pardon. Of
these yf he shulde drynke tyll he were
dronken, I suppose he shulde haue ma-
ny dayes of pardon: so by lykelyhode
they wolde haue made dronkennes a
vertue, a good thyng specially yf any

E. i.

man

man shulde drynke so he were dron-
ken of that cup, mase, boill, glasse, or
horne halowed or pardoned by these
dremers, how many yeres and dayes
of pardon haue they graunted to these
that come and visyter this image or
that image, in suche a place or suche a
place, to this crucifix or that crucifix,
that is to say, to this ymage of Chryst
or that ymage, in this place more then
in that place, keynyng god to do my-
racles because of the holynesse of the
images, and because he wolde haue
those ymages honoured and worshi-
ped of men. What pardon hath ben
graunted to bedes halowed in suche a
place, to laces, to knottes, to statyons
to Rome, to saynt James of Cōpostel,
to saynt Thomas of Caunterburpe,
and in the yere of grace clere remys-
syon a pena et a culpa. After this and
suche lyke facions hath ben promysed
infynyte dayes and yeaeres of pardon
by these

by these dreamers. And if they haue not
dreamed, I reporte me vnto you that be
awake, your dreame is gone, your eyes
be open, you be no more in suche drea
mes, you be fully awaked thanked be
god: and our moost soueraygne lord
lord kynge Henry the eyght, whiche
so enterly loueth the veritye and the
treweh of goddes gospell, and wylleth
it shall go forwarde, and hateth all
suche dreamers, dreamyng of vanyties &
lyes, promysyng suche thyngs by crea
tures, which only Christ dyd gyue vnto
vs by his precious blode shed for vs
on þe crosse. If remission of syn myght
be gyuen by suche thynges, then dyed
Christ in vayne, then was Christ a foole
to shed his blode to obtayne vs remis
sion of synne, seing remission of synne
might haue com a more easier way thā
by shedding of Christ's blode. We be mo
che beholdyng to these dreamers þe they
haue founde a more easier way to opteyn

forgyuenes of synne then Christ dyd
synde, they be moche more wyser then
Christ, yf they inuention be true, this
is they dreme: these that be awake do
wel ynough perceyue they dremes to
be vayne and vanite. Suche men not
without a sufficiēt cause be called dres
mers oz deluded in dremes, because
we can not obteyne remissiō of synne
but onely by Christ & his bloode, sayth
saynt Paule Ephe. i. By Christ we be
redemed, & by his bloode we haue re
mission of synne. Iohēs Apoca. i. He
hath washed vs from synnes in his
bloode. If remyslyon of synne be by
Christes bloode (as it is in dede) then
it is not by the popes pardon, by indul
gence graunted by bysshoppes to this
thyng oz that thyng, this cup, pot oz
boll, & suche lyke. Awake therfore you
dremers, yf any such yet be in a dreme
and know pour dremes to be vayne &
lies, deceiue pour self & other no lōger,
the

the nyght is gone, the daye is spronge
vp, the sonne shyneth all aboute, than-
ked be god.

They defyle theyr flesh.

Who be they that defile their flesh?
Vicerly they which lyue al togyder in
deyntynes & pleasure, gyuynge them-
selues to all voluptuous pleasures of
the flesh, folowynge theyr fleshly de-
sires & appetytes in all pleasures that
may be, without feare of god, or any
shame of þe worlde, caryng for nothing
so they may satisfie theyr carnall and
beestly appetyte with voluptuousnes
and pleasure, whiche thyng is theyr
chefe desire & wyl to fulfyl with pleas-
ure theyr fleshly appetyte & lust.

**They despise rulers, and speake
euill of them that be in autho-
ryte.**

Jude sheweth more of their proper-
ties, he sayth they despise rulers, and

E.iii. speake

Speke euill of them that be in authorite.
Here Jude reproveth & checketh pseud-
apostelles specially for two vices, the
one is that they pollute theyr flesh, &
defyle it, lyupnge in volupruousnes &
pleasure of theyr flesh, the other is, &
they despyse rulers, that is to say, out-
warde powers ordeyned of god & un-
der god, they contemne, & speake euill
of comon rulers & comō officers. But
how despyse they rulers? Truly when
they despyse, nothyng regards emper-
ours, kynges, princis, lordes, comon
mynisters of the comon welth, do not
honour theym & reuerence to them as
honour shuld be gyuen to hye powers
vnder god, not obeyinge their lawfull
and iust cōmaundementes for y comon
welth, but exemptyng them selues frō
the obedience of hie powers, and other
also, chalengyng authoritie & power
aboue kynges & princis, which autho-
ritie & power aboue kynges & princis
to be

to be in this worlde saynt Paule dyd
not knowe, cōmaundyng euey man
to be obedient to the hye powers, say-
inge Rom. xiii. Let euey man be obe-
dient to the hye powers, he that res-
ysteth power, he resysteth the ordy-
naunce of god, and he that resisteth the
ordynaunce of god, he taketh to hym
iudgement. Of ciuyle power saynet
Paule dothe appere to speake. Saynt
Peter confirmech the same thing, say-
ing. i. Petri. ii. Be you subiecte to all
maner of creaturcs for god, whether it
be the kynge as moost hyest, or it be
dukes as of hym sent to the punysh-
ment of euyl men, or to the prayse of
good men. Consyder gentyll reader, yf
the exemptions graūced by the byshop
of Rome, by the whiche he hath exemp-
ted hym selfe & many other relygyous
howses and relygpouse men, as they
call theym, and other spirituall men
called from the obedyence of Cyuyle

E. iiii.

rulers

rulers and powers, and wyl not be
obedient to princis & kynges, but be
aboue them, & haue princis & kynges
at theyr cōmaundement, and they not
obedient to the iust & lawfull cōmañ-
dement of princis, of kynges, and of
other comon mynisters appoynted by
kynges & princis for þe comon welth.
Loke gentyl reader yf this exemption
come not of hym which contempnerh
rulers? Doth not this exemptiō of pri-
uilege exempte men from dewe obe-
dience to theyr superiour powers: to
whome saynt Paule Rom. viii. saynt
Peter. i. Petri. ii. cōmaundeth euery
man to be obediente to superiour po-
wers lette eueryman be obedient, be
he religiouse man, be he other, let no
man thynke hym selfe to be exempted
from the superiour powers, as from þe
kynges grace & his officers appointed
by hym to be rulers in this realme, for
any exemptiō of priuilege graūted by
the

the byshoppe of Rome, whiche hath none suche authoryte by God graunted, that he maye exempte men from the authoritie and obedyence to their superior powers, to whome Saincte Paule commaundeth euerye man to be obedyent. Roma. xiii. Hebreorum. xiii. Two vices Jude notyth in thes pseudapostles, the one that they contempne powers, the other that they speake euell on them.

yet Mychaell the Archangell / When he stroue against the deuell / and dysputed about the bo dye of Moyses durste not geue raylyng sentence / but sayde the Lorde rebuke the.

Judas sheweth these pseudeapostles speakyng euell of the hye powers ordynated of God to be more bold then Mychaell the Archangell sent to fyght against the deuell, whom
he

he durst not curse nor speake euell of,
yf the Archaungell of God Michaell
durst not nor wolde not curse the deuell
nor speke euell of him how moch more
shulde not pseudeapostells curse good
men and iust men put of god in autho
rite and in hys power, to whom euery
man shulde gyue due obedyence, and
be redy to do all lawfull commaundes
mentes, and not to resyst, to curse, or to
speke euell of the hys powers to who
honour, reuerence, and obediencie must
be geuen accordynge to the mynde of
saincte Paule. Roma. xiii. gyue vnto
all men that is due. Gyue honoure to
whome honoure is due, gyue feare to
whome feare is due, gyue tribute and
custome to whome they be due. &c.

This place of Jude is a straunge
and rare place scarce was founde in a
ny other place in Scrypture, therfore
this Eppystell of Jude was reiected of
the fathers, because this place scarce
was

was founde in any other place of scrip-
ture, that made mencyon that Michael
dyd fyght with the deuell as touching
the bodye of Moyses, & of what occasy-
on this contempcyon dyd spring vp, be-
cause scripture comendeth Moyses so
gretly, sayeng no prophet to haue bene
in Israell like to Moyses, as it is writ-
ten Num. xii. sayth scripture. Moyses
was meke aboue al them þe dwelled in
the erth and a lytel after þe saith, if any
shalbe amonge you a prophet of þe lord
in visyon I wyll appere to hym, or by
slepe I wyll speke to him, but not such
is my seruauent Moyses, which is most
saythfullest in al my house. I do speke
to hym mouth by mouth openly, & not
by darke sayenges & figures, he dyd se þe
lord. &c. Thus Moyses is hiely comen-
ded in scripture, as apereth i Exo. xviii
Judas here peraduenture dyd take oc-
casion to speke of Moyses of these wo-
des whiche is wrytten Deuterono.
the laste Chap. where it is playn that

after oure Lorde had shewed to Moyses the lande of promysseyn promysed vnto the fathers Abraham, Isaac, and Iacob, and had sayd that Moyses shulde not entre into that lande (& that was for a mystery that was hydde whiche saint Paul openeth hebreorum. vii. sayenge that the lawe dyd brynge no man to perfeccyon that is to saye that the lawe coulde not iustifye ne brynge men to lyfe , of Moyses it is wyrtten the last of the Deut. that Moyses dyd dye in the lande of moab, and was buryed and that no man dyd knowe his sepulchre vnto this daye . The sepulchre of Moyses god wolde haue it vnkowne, lest the Jewes whiche counted Moyses for suche a great and a holy prophet shulde commyt ydolatre, & set vp idolatre vpon the sepulchre of Moyses , and worshyppe Moyses as God, for the Jewes was redy to ydolatre , of this doth the contencion appere

pere to be sprong vp byt wene Micha-
ell and the deuell, of the whiche con-
tencyon Judas here speaketh of, the
deuell wolde the bodye of Moyses to
haue bene Mewed to the Jewes, that
it myght haue bene to them an occasy-
on of ydolatre, Michael wold it shuld
not haue bene Mewed vnto them, that
they shulde haue had by it none occa-
syon of ydolatre, but that all ydolatre
shulde be vtterly extincered and put a-
waye, here you may learne the desyre
of the deuell whiche is to moue to ydo-
latre, to iniquite, and synne, good men
they alwaye dysswade from ydolatry
and synne, and taketh away all occa-
syon by the whiche passage maye be
made to ydolatre and synne.

Saynt John apoca. xxi. doth speake
of a certeyn bataile byt wene Michael
& the deuyl. He sayth there was made
a great batayle in heuen. Michael ar-
chaungell and his aungels dyd fyght
with

With a dragone, and the dragone and
his angels dyd fyght agaynste Micha
el, but they haue not preuayled, nor yet
no place of them was found any more
in heuen, but the battel of whiche it is
here spoken was of the bodye of Moys
les whiche the deuell wolde haue had
worshypped & the Jewes myght haue
committed idolatry on it, Michael dyd
resyst hym, this is the meaning of this
place after myne oppnyon, yf it be the
true meanynge of Jude take it, yf not
take their mynde that bryngeth a bet
ter sence, and I my selfe wyl be glad to
learne of better learned then I am (for
I am of the lest) & true vnderstandyng
of this place, erceppe myne oppnyon
in good worth, till you heare a better.

But to what purpose bryngeth Jude
in these, but that he wolde teche pseud
apostels shulde not speake euell, curse
wylthe vnto the deuell, hyghe powers
and suche as be put in authoptye vns
d.c

der **G O D**, vnto whome it becom
meth euerye man for to be obedient by
the ordynaunce of **G O D**, and to haue
theym in honoure and reuerence, and
not to speake euell of them. Yf **My
chaell** the Archangell sence of **G O D**
as a comon minyster, durste not curse
or speake euell of the deuell, what bold-
nes is it pryuate men to curse, to speake
euell of powers ordynated of **G O D**.
Thys place of **Jude** dothe appeare to
take awaye all euell speakynge from
pryuate men, of them that be set for co-
mon minysters of the common welch.
Thys place doth not inhybte, ne let,
but comon offycers maye rebuke euell
doars and punyshe them, as it shalbe
thought most expedient for the amend-
ment of them that be euell, & to auoyde
more inconuenience. Also this sayeng
of **Jude** doth take awaye al vengeance
in word or in dede from pryuate men &
monyshe them to remit al vengeance

to god, whiche wyl not suffre synners
to escape unpunysshed. Judas vseth
here an argumēt of the lesse to þ more
after this maner. If aungels durst not
curse euyl men, moche more men shuld
not curse oꝝ speake euyl of good men,
mochē lesse they shulde speake euyl of
good men beyngē in authoritē.

If our foze fathers dyd longe reiect
this prstel of Jude for this place, whi-
che in scripture scarce ī any other place
coude be fōūde, how moche more now
shulde men reiect the sayinges oꝝ wri-
tynges that with holy scripture (I do
not saye do not agre) but playnly doth
repugne with scripture, & farre dissent
frō the scripture: noꝝ yet this doctryne
doth not so far discoꝝde from the scrip-
ture, and so far contrary to the truche:
but they gete some patrones which w
all myght & power wyl defende this
doctryne as holy and good, as they do
whiche set vp þ vsurped power of the
byshop

byſhop of Rome aboue kyngs, princis
and emperours, & that by þe ordynaſce
of god, as god & his holy ſcripture dyd
gyue to the byſhop of Rome a ſecular
power aboue kynges, princis and em
perours here in this worlde, when ic
is euydent by ſcripture the byſhop of
Rome to haue none other power but
at the pleaſure of princis, then in the
myniſtration of the worde of god, to
preache goddes worde purely and ſin
cerely, to reprove by it euill men, as
to do ſuche thynges as becommeth a
preacher, a byſhop, a miniſter of gods
worde to do: other power dothe not
Scripture attribute to the byſhop of
Rome, nor ſuffer hym to vſe. Scrip
ture wylleth hym to be a byſhop, and
to do the office of a byſhop, and not to
playe the pryncce, the kyng, the emper
our, the lord, and ſo forth, as Peter
byddeth. i. Pet. v. Heade as moche as
is in you the flocke of Chriſt, not playe

f. i.

enge

Inge the lord in the cleare, that is to
saye, in the elected of god, & so forth.

The lord rebuke the.

Mychaell wolde not rebuke the de-
uill, but remytted all vengeance to
god, teachyng other in theyr proper
cause to commyt vengeance to god,
which shall iudge ryght, and punyssh
euill doers. Therfore it is not conue-
nient that men shulde desyre venge-
aunce of euill doers, seyng that god
wyl punyssh the malefactours and a-
uenge all iniuries done to god, or to
men, yf these malefactours wyl not
repent and be sorow for theyr offences
past. These wordes of Jude do not
appere to be of one that desyret a
uengement, but rather of hym that shew-
eth what is to come of god, that the
lord wyl rebuke hym that sturth &
prouoketh men to euill.

But

But these speake euyl of these
thynges Whiche they knowe
not. In to these thynges Whiche
they knowe naturally as bea-
stes Withoute reason they cor-
rupte them selues.

Jude puerth these false doctors moze
bolter then aungels, for they haue offi-
ce vpon them to curse power & vnder
of god, whiche thyng þe aungels wolde
not do in men. And lest these false do-
ctors shuld say they had a iust cause to
speke euyl, or to curse powers & rulers
and other not obeyenge their lawes &
preceptes. Jude sayth they curse not ha-
uynge a iust cause, but þe they do not vn-
derstand these thynges for which they
curse & speke euyl, that is to say, þe they
do not vnderstande a iust cause of their
cursyng. And not only men Jude sayth
they curse, but also other thyngs which

J. ii.

they

inge the lord in the cleare, that is to
saye, in the elected of god, & so forth.

The lord rebuke the.

Mychaell wolde not rebuke the de-
uill, but remytted all vengeance to
god, teachyng other in theyr proper
cause to commyt vengeance to god,
which shall iudge ryght and punyssh
euill doers. Therfore it is not conue-
nyent that men shoulde desyre venge-
aunce of euill doers, seyng that god
wyl punyssh the malefactours and a-
uenge all iniuries done to god, or to
men, yf these malefactours wyl not
repent and be sorry for theyr offences
paste. These wordes of Jude do not
appere to be of one that desyret a
uengemēt, but rather of hym that shew-
eth what is to come of god, that the
lord wyl rebuke hym that stireth &
prouoketh men to euill.

But

But these speake euill of these
thynges Whiche they knowe
not. In to these thynges Whiche
they knowe naturally as beas-
tes Withoute reason they cor-
rupte them selues.

Jude puerth these false doctors more
bolter then aungels, for they dar-
vpon them to curse power
of god, whiche thyng þe aungels wolde
not do in men. And lest these false do-
ctors shuld say they had a iust cause to
speke euill, or to curse powers & rulers
and other not obeyenge their lawes &
preceptes. Jude sayth they curse not ha-
uyng a iust cause, but þe they do not vn-
derstand these thynges for which they
curse & speke euill, that is to say, þe they
do not vnderstande a iust cause of their
cursyng. And not only men Jude sayth
they curse, but also other thyngs which
ff. ii. they

they do not knowe that they curse and
speke euill of, as of doctryne & wy-
tyng; whiche they neuer red nor herd,
ye & of suche doctrine as agreeth with
Christis doctryne & lernyng of þ ap-
ostils: but these pseudapostils speke euil
of it, whiche they knowe not, nor yet
can gyue iudgemēt of it, for as moche
as they neuer red it, nor herd it red. And

these men there be some so igno-
rante doctryne, that they haue
wished & desyred hartely of god, saynt
Pauls pistels, yea the newe testamēt
to be brent, saying all errours & heres-
ies to come out of saint Pauls pistels
& the newe testament, suche shamefull
wordes & detestable hath some doctozs
spoken, whiche wolde haue ben coun-
ted for lerned men, doctozs in their sci-
ences, but as blynde as betils in gods
lawe, and ignorant in goddes worde,
and yet they were benefyced men, ru-
lers, ordynaryes, and heades of other,
ye of

ye of a hole costrey. O merciful lord
what were the membes, when suche
blynde bepardes were heades & ordy-
naryes, howe was the people of god
fedde with goddes worde, when the
heade wolde haue had goddes worde
bynt. Nothyng is moze to the hurt
and destruction of many soules in this
realme, then is to haue one to be offi-
ciall, comysarpe and ordynarpe vnder
the bysshop, that is ignozant in gods
lawe and goddes worde, howe wyll
he preache and teache hym selfe, what
examble wyll he gyue to other, what
parlons, what viccars wyll he make
of? Trewly suche as he is hym selfe,
ignozant in geddes lawe, and suche
as be lerned he wyll hate and despise,
and they that wolde teache their flocke
and feade with the holosome worde of
god, these he wyll call heretykes, and
accuse them of herespe, and impryson
them. Examples to many we haue in

this realme, I praye god amende it
when his plesure is. Suche shamefull
wordes hath doctozs in their facultye
(as they call it) spoken, desyringe to
haue had Sayncte Paules pyltels, yf
the newe testament byente. Of theyr
sayinges they haue ben nothing asha-
med, nor yet of theyr ignoraunce nor
blyndenes, but taken for ryght wor-
thyfull men, postes and pylers of
Christis church, these ignoraunt and
blynde heades & rulers of other howe
coude they preache goddes worde be-
yng thus affected? howe coude they
fauour those that preached gods worde
trewly and syncerely? Trewly they
coude not, this is the cause that trew
preachers of goddes worde in this re-
alme be so euill spoken on as they be,
because they exhorte al beneficed men
to do theyr dewtye to preache goddes
worde, to feade theyr flocke with the
doctryne of god, that they myght saue
theyr

they? soules in the daye of the lord.
But a great part of beneficed men no
thyng regarde they? de wy? cōmaūded
them of god, nor the exhortation of the
preachers, that is to seade they? flocke
with goddes worde, but neglygently
despyseth that office, and wyll neyther
seade his flocke hym selfe, nor per se or
prouyde that they be fedde by other that
can do it, yea they wyll speke euill of
suche as preache goddes worde purely
and sincerely, & make them to be endis
ted of herespe, whiche preache goddes
worde purely, which do seade þ people
of god trewly with gods worde, suche
is the affections of many persons, vi
cars and curates, suche is they? igno
rāce, suche is their blyndnes, god send
them the lyght of his worde, that they
may se it and vse it to the helch of them
and they? flocke.

Many there be that peraduenture
thynketh it is ynough they do the cō

f.iiii.

maūdes

maistement of theyr ordynary, so that
they neuer preche, nor fede their flocke
with gods worde, whiche men decey-
ueth them selues yf they so thynke, for
this wyll not excuse theym before the
hye iudge at the day of iudgement, as
is euident Ezech. iii. xxxiii. xxxiii. p*ri*.
Corinth. ix. Wo be to me sayth saynt
Paule yf I preache not. Jude here
speaketh in the neutre gendre, sayinge
that they dyd speke euyl of these thynges
whiche they dyd not knowe, by
the whiche he vnderstandethe many
thynges. Here we may se what euyl
it is to curse those thynges that men
do not knowe, or that they haue ney-
ther herde nor redde. To suche men
saynt Jerome gyueth a good counsell
in a p*ys*tell before Esaie the prophete.
He willeth that men shuld fyrst reade,
and then despyse, least they maye be
thought not of a trewe iudgemente
or knowlege, but of a presumption,
of hatred

of hatred to condemne those thynges
they knowe not yf men wolde folowe
here saincte Hieromes counsell they
wolde not be so redy to condemne
as they be.

**Whiche as beestes Without rea-
son they corrupte them selues.**

Jude here sayth they corrupte them
selues naturally as brute beestes with
oute reason, as who shulde saye they
lyue in welth and pleasure, and in sa-
tisfynge the desyre of their fleshe, they
passe brute beestes whiche be without
reason whiche lyue after their nature,
but these in the fylchynes of their flesch
they kepe nother measure nor meane,
all to gether giuen vnto pleasure of ea-
tinge and drynkynge, and to satisfie the
other pleasures of the body, wherfore
they be worse then brute bestes which
lyue after their nature.

**Woe be vnto them/ for they haue
folowed**

folo Wed the Way of Cayne.

Here Jude noteth these pleudeapostels to be full of enuy, as Cayne was towarde his brother Abell whome he kyled. Cayn enuyed his brother abell because his brothers sacrifice was better or more iust then his. Genesis. iiii. and therfore he dyd kyll him. So there be many þ foloweth the waye of Cain whiche can not beare that other men, and other mennes workes shulde be preferred before theym, or theyre workes. Here is to be noted, fyrst Cayn an euell man to haue enuyed his brother Abel a good man. Secondly Cayne of enuy to haue persecuted his brother because his brother was better then he, and his brothers workes preferred before hym. Thyrde that it greueth euell men, other man, or other mennes workes, or oblacions to be preferred before theym. Fourthely that two byethren of one man, and of one woman

Woman, the one to haue bene good,
and the other euell. Spfely one bros
ther to haue kylled an other of malice,
enuy, and hatred. Spytely learne en-
uy, and hatred to byng murther, and
man slaughter at the ende. Seuenly
learne that euell men all wayes enuys
ech good men, persecuteth theym with
mortal hatred, without a cause, and
at the lasse kylleth theym. And that
this thyng is no newe thyng, here
you maye see of Cayn, and Abell. Ma-
ny there is that entre the way of Cayn
and foloweth his foote steppes, in his
enuy and malyce drowned, and these
be called Caynys. Many there be
nowe a dayes Caynys that enuyeth
the true preachers of the Gospell, but
these shall haue a rewarde with Cayn
to whom the apostell doth threate wo,
that is to saye, everlastynge woo and
dampnacyn, that for feare of payne
men shuld abstayn from enuy & hatred
The

The punysshemente taken iustely of
Laine maye feare other from the enuy
malyce, and hatred of Layne. Iudas
enge wo be to these men that goeth the
waye of Layn. He doth not desyre wo
to Laynis, but he sheweth wo & payne
to come to them, whiche doth the wor
kes of Laine, and fulfill their enuy and
malyce, by the death of an Innocent.

And are spylte in the erreure of
Balaam for lucre sake.

The apostell sheweth woo to come
to them whiche are spylte in the erreur
of Balaam, or polluted by such coue
tousenes as Balaam was, he chargeth
woeuerlastynge to them; whiche for
money, or for fylthy lucre sake doethe
these thynges that is not mete & con
uenient, whiche doth euer for their hel
ly sake, for hope of lucre or aduantage
After the example of Balaam, whiche
for money wolde haue cursed the peo
ple

ple blessed of god, more regardinge money then the commaundement of god. Of this Balaam it is wyrtten. Au. xxi. xxiii. howe he was hyred of Balach to come and curse the people of god, and howe he was content to do it for money, but god dyd not suffer hym but when he shulde haue cursed them, he dyd blysse them, whiche story sheweth the noughtyness of man, and howe money wyl corrupt hym sone, and that man can do no more then God wyl suffer hym. But there be nowe many worse then Balaam, whiche corrupte by money wolde only haue cursed the people whome God dyd blysse. There be many worse I feare me then Balaam, whiche not onely for money wolde curse the people blessed of God, but also wolde begyle and deceyue, & bringe them to erreure, to herelyes, to ydolatrye for money. I praye you what Goddes or Goddesse haue they
set vp

set vp in many places to be worshyp-
ped to gette money with all of men :
what worshyp or veneracyon of ima-
ges haue they sucked oute of their fyn-
gers for money . Images for to be
a remembraunce of the holynes of sain-
tes I do approue , but to gette money
with ymages I do not approue , yea
what miracles say they hath ben done
for the holynesse of the ymages , so be
that they myght make theym moze re-
cher by oblations, ye who can tell half
the wayes and meanes that they haue
founde to get , ye to extort money from
men, what by ymages, by pardons, by
pylgrimages, by indulgences, by cere-
monies, by hallowynge of churches,
churchyardes, belles, bokes, chalyses,
vestimentes, abbases, monasteries, by
relygion of munkes , channons , fry-
ers, preestes, bysshoppes, cardynalles,
and suche lyke , by prayers , bedys,
psalmes, masses, and many suche lyke,
and

and all inuented for money, for with-
oute money none of these consecracys
ons, or hallowynge is graunted, what
consecracion maketh not the holy smel
of money? no pardon, no indulgence,
is graunted withoute money. Ther-
vpon came by this comon verse. *Lus-
tia romana non cupit ouem sine lana,*
that is to saye the courtes of Rome car-
reth not for the shepe without her flese
or woll. Of suche marchaundysse
greate aduauntage, greate lucre hath
commen vnto the inuentours, to the
Maysters of this sutteltye and craft, to
them hath bene plesaunde the smell of
lucre, what matter so euer it were.
These be they that in a manner haue
corrupted the hole worlde, in so moche
that these thynges that be good & iust
can not come to passe without money.
Therefore the Apostell chyeteth woo to
them for they not onely are in þe same
reception with Balaam, but also they
are

are full of that deceiuablenes, therfore
he sayth they be spylte by this maner of
deceyuing, that terme he vseth to shew
the abundaunce of their decept, for ther
is no thyng they wolde not do for a
vauntage, good synell to them alwayes
is a vauntage of lucre or money, ma-
ny be now a dayes lyke vnto them,
whiche all shall haue a rewarde with
them, that is to saye wo euerlastyng.
Therfore forlake Balaams deception
betyme, and be no more a Balaamye,
leste wo com vpon you soner then you
be ware.

And are cast a Waye in the trea-
son of Core.

Wolayth the Apostell shall come to
them, whiche be in the treason with
Core, whiche dothe conspyre agaynste
Moses, and Aaron, as Core and his
companyons dyd. Of the coniuracion
and conspiracy styred vp by Core and
his companyons agaynste Moses,
and

and Aaron, it is red Ru. xvi. how that
Core not being content with his cal-
lynge and lotte wolde haue ben ruler
to the people of god, whome Moyses
by the mighty power of god dyd bring
out of Egypt. This Core perceyving
he couide not haue that rule that he de-
syrred, he gathered a great nombre of
people, and made a conspiracy agaynst
Moyles & Aaron, & so thought to haue
kyled them, & made hym selfe & other
whom he wolde rulers of that people,
but god dyd not suffre hym to byynge
to passe that he entended, but dyd call
hym in his owne tourne, god deliues
red his seruauntes Moyles & Aaron,
and shewed his myght and power as
gaynst Core, Dathan, Abyron, & theyr
companions, and made the earthe to
open and swalowe Core, Dathan, A-
byron, & all them that were of conspir-
acy with them. Here be some thinges
to be noted. fyrst the maliciousnes of

C. i.

Core

Coze and of them whiche assented to hym. Seconde, that he was not content with his lot and calling of god. Thyrde, that he dyd enuy Moyses and Aaron, & were elected of god to be rulers of his people. Fourth, that he dyd gather other vnto hym, & thought his cause good, & wolde take his parte, to put downe the rulers elected by god. Fift, that no man is so euill, nor haue so euill a cause but there is some that wyll agre vnto hym, & be wyllynge to helpe him to iustify his noughtry cause. Sixte, Euyll agreeth soone to euill, & lyke wyll to lyke. Seueñ, the punysshment of Coze, Dathan, Abyron & their companyons may monyſhe al other to to beware to cōspyre agaynst Moyses & Aaron ministers of god, the erch that swalowed them vp, may monyſhe all men & they shal not murmure, grudge ne cōspyre agaynst suche, whom god hath put & set in authoritie & rule ouer
the

the cōmon peple. Therfore let al pſens
apostels and all other be ware lest they
murmur, grudge, or cause sedition a-
gaynst the mynyſters of god agaynst
powers ordeyned of god, lest it chaunce
to them like vengeance as did re Lore
& his companions, by the whiche they
haue perſuſed. Lerne here how hyely
they displeaſe god, that be not content
with their lot, with theyr calling, but
wyl deſyre & take an hyer honour then
they be called to. Ye that wyl conspire
agaynst powers ordeyned of god, & not
be obedient to them, after þ̄ ordynaunce
of god Ro. xiii. The punyſhment of Lo-
re & his cōpanyōs how highly they dis-
pleaſed god doth ſhe we, þ̄ doth as Lore
did. Of Lore you may rede þ̄ ſtory Ju.
xvi. & there note mo thynges of hym.

These ar spottes Which of your
kyndnes ſeeſt togyder Without
feare ſeadyng them ſelues.

G. ii.

Jude

Jude reproveth the iudgemēt of the
people towarde these pseudapostels,
of the symple people they be counted
to be the woꝛshyp, honour, and orna-
ment of all charitie, of all vertue: but
yf they be nerely loked on, they are not
that thyng that they be counted to be,
they are not the honour nor the beauty
but they be the very fylthynes it selfe,
and the very spottes of whom cometh
and spryngeth that thyng that defoꝛ-
meth the hole face, the hole body. Fur-
thermoze in that he sayth that they be
the spottes amonges your charytyes,
as Erasmus trāslation hath, an other
thyng he doth appere to saye, as who
shulde say, they by craft, surretey, fals-
hede, hypocrisie and simulation hath
gotten of you great rychesse, great pos-
sessions, landes and tenementes, whi-
che you haue gyuen to them of your
charitie, supposyng that they were the
honoure, the woꝛshyp, the beauty of
the

the worlde, and that in them were all
holynesse, and nothyng but holynesse
that they were the lyghtes and lan-
ternes of Chrystes religyon, the very
trewe parrones to folowe in all holy-
nes of lyfe, after whome men shulde
fourme and fassyon theyr lyues. And
for that cause what some euer you dyd
gyue to theym of your charytte, you
thought it well bestowed, supposyng
that they take onely necessaryes for
them selues, the resydue to bestowe af-
ter the best fassyon. But it is not so
(saythe Jude) as you thynke, they be
not the honour and beaurtye of men,
but they be y^e spottes that dysfigureth
men, they be the pestilence and destru-
ction to men, yf they be inwardly con-
sidered. I graunte they be examplers
and parrones, but of all euyl and mis-
chefe. Of you they haue goren ryches
and substaunce by craft, by falschede,
hypocryse and simulacyn: but as

G.iii.

thys

they haue gotten theiꝝ gooddes euill, so
they spende them euill, as the comon
saynge is euill gotten euill gone: ye
ofte tymes it chaunceth, that thyng
whiche is euill gotten, to be worse
spence. richesse gotten of your chary-
te by hypocrisie and simulacion, they
do not spende them in the feadyng of
poore people in workes of charyte,
but in mutuall feastes to great men,
to ryche men, brenge promotion and
dignite, gyuynge great rewardes to
suche as nede not, to obtayne fauoure
of men they spende theiꝝ richesse in
mutuall banketyng and feastyng,
in goodly & delycate fare, in feadyng
of horses and dogges, I wyl not save
all. These men all thoughe they be
counted of the worlde to be the ho-
noure and beautie of the worlde, and
so they wolde be counted them selfe,
yet saynt Jude here calleth them the
spottes and the destruction of Christis
religion

religion, and howe some euer they be
counted with the worlde, they be be-
fore god as sportes and tyllthynes that
dispygureth. If any wyll consyder
theyr lyues (sayth saynct Jude) they
lyue without feare of god or of man,
they lyue after theyr owne pleasure
and voluptuousnesse, other lyueth in
great penurye and pouertye, in great
labour, great payne, and in the swette
of theyr browes gette theyr lyuynge
full hardly. They lyue in great welth
and abundaunce in ydelnes and plea-
sure, hauyng all thynges abundaunt-
ly without any care or thoughte, ta-
kyng no labours nor paynes to feade
the flocke of Chryst, and yet they wyll
be theyr pastors, and suffer their shepe
to stray away from the folde, and to be
a pray for the wolfe, foxe, and the de-
uyl, they wyll lay great burdens and
pockes on other mennes neckes, but
they them selues wyll not ones payse

G.iiii.

them

them with theyr synger. Therfore not
without a cause Jude calleth them
spottes whiche lyue without all feare
eatynge and drynkynge, passynge the
tyme in sporte & game, takynge al their
plesures here, as who wolde say, there
were none other world after this, ther
fore they eate & drinke and make good
chere, and take theyr pleasure whyle
they are here, for after this world they
thynke there is none other world, and
yf there be any, what they shall haue
there they can not tell, suche be the
wordes of infideles, as appereth Sa-
pientie. ii. To suche truly in an other
worlde shall be sorowe to their soppes
payne and woo euerlastynge.

Cloudes they are without Wa-
ter, caryed aboute of Wyndes.

Jude accuseth these pseudapostels
of arrogancy, they thynke them selues
to be

to be cloudes, cloudes be a boue men,
they moue in the ayre or element, of cry-
mes they obscure and darke the lyght
of the sone from men, out of them com-
meth water that tempereth the earth,
that maketh grasse, and corne growe,
so lyke wise these pseudapostelles thin-
keth them cloudes, that is to saye, that
they are halfe Goddes, and aboue men
and giue the water (that is to saye) doc-
tryne that tempereth the earth, that is
to saye all men be tempered, & ruled by
their doctryne, I graunte saythe Jude
that they be cloudes as they counce the
selues, but they be cloudes carped of
the wyndes hyther and thither, they
be inconstant hauing no sure doctrine
for they be tost this way and that way
with euery pufte and blaste of wynde
they be carped with the wynde, they be
cloudes, but vnprofytable withoute
water to temper the earth & is drye, &
is to say they want hole & holssome doc-
tryne

tryne of god by the whiche they myght
and shulde temper the churstie and dry
Soules and conforte afflicted conscy-
ences, they be cloudes, but suche as dar-
kens and kepe a waye from men the
lyght of the sonne, that is to saye they
kepe bake the trouth of goddes worde,
and wpll not lette it appere to men as
muche as lyeth in them they darke the
trueth of Goddes Gospel by their tra-
dicyns, by dremes, by inuencionys
of men, whiche they commaunde and
teache to kepe in the steede of Goddes
worde, they leade vs from the lyght in-
to darknes, and wolde make vs to be-
leue darcknes to be light. They bring
vs from Goddes worde in our yough
to gentyller aucthors whiche we muste
learne fyrst, knowing well the bottell
euer to synell of that lyquor whiche he
fyrst receyueth, yf we were brought vp
soberly by a sober and dyscrete mayster
in gods learning, I suppose we shulde
eue

ever smell of that liquor as Titus and
Timotheus did. Saint Paul prarseth
their bringinge vp. i. Timo. iiii. ii.
Timo. iii. belydes this that they leade
vs out of the waye from Goddes lear-
nyng to gentyll aucthors, as to Aristot-
le, Plato, zenophon, and suche other,
when we be passed them, then the way
is stopped to Christ, but we must then
go to dunce, dorobell, auerofse, bycor,
anthony, gabryell, thomas and suche
lyke, and at the laste when we will
com to the study of holy scripture must
be wraisted and wyrted after theyre
myndes, & their termes, and their sub-
tyll dystynccyons, althoughe they be
neuer so farre contrary to the true mea-
nyng of the scripture. Christ comaun-
deth vs Johan. v. to serche scriptures
these cloude's comaundet the contrary
to serch doctours as gentyll aucthors, &
skole doctours as dunce dorobel petrus
hispan⁹ & such like, holy scripture is to
be

be vnderstandyd, fyrst by the scriptrue
it selfe, one place expoundeth an other,
The holy ghost can best expounde him
selfe. Secound by the knowledge and
phrase of the tonges, as of laren, grece
and hebzue. Thyrde by the expolyci
ons of the holy doctours that was ex
ercysed in scriptrue, as by the expolyci
on of sainte Augustyne, Hierome, Am
brose, Chrysostome, Ciprian, Cirill, and
suche lyke, and theyr expolycions ta
ken where it agreeth with scriptrue,
and forsakyng where they agree not
with Scriptrue, as these Authours
wolde their wrytynges to be taken as
apereth in their woorkes, these authours
wolde haue no man so addycted vnto
theyr sayenges, that what so euer they
shulde speke or had wrytten þ it shulde
be beleued as truch, and as an artycle
of the fayth, but they made þ scriptrue
of God to be iudge of their wrytynges.
They be trees rotten in authum
vaynfull

vnfrutefull / t'wylse deade / and
plucked vp by the rotes.

Jude compareth these pseudapostels
or false doctozs to rotten trees in tyme
of haruest, vnprofytable he calleth the,
because they bring furth no good frute
but only occupieth the ground where
good trees shulde growe, these wythes
red trees be lyke to other trees whiche
bringeth fourth good frute in tyme con
uenient, these trees as other doch bud
they bringe forth leues blossoms, and
floures, but they be withoute frute in
tyme of haruest, then they be withered
not only vnprofytable without frute,
but also they be twylse deade to them
selues and to other, that is to saye they
bringe death to them selues, and also
to other that beleueth them, they be as
trees deade and plucked vp by the ro
tes as deade and rotten, so they be such
as in whōe there is no hope of amend
ment

ment as in the tre pluckyd vp there is
no hope that it shoulde receiue rote and
lyse agayne. Trees that be weethered
in haruest do not liue agayn ne growe
but they rote euer more and more, and
at the last falleth downe deade, they be
vnpofytable burdeins and lodes or
e urther nother pofytable to them selues
noz other, such be these pseudapostels.
Also they be as trees twyse deade, no-
ther they lyue in them selues, noz in o-
ther, they lyue nother in bodye noz in
soule, they be deade in the rote, in the
stocke, without lefe, without frute, for
they be deade, that is to saye they haue
nother true fayth hope noz charyte noz
yet good workes, noz holson doctrine
to teache them selues and other, they be
also trees plucked vp by the rootes that
is to saye they be rased oute from the
boke of life, and cleane separated from
Christ, howe muche someuer they boast
and crake them to be planted & grafted
in

in Christe, and to lyue in Christe, and
brynge furth frute that pleased Christe
beste, yet Jude sayth they be seperated
from Christ, and deade in Christ Jude
is alwaye contrary to theyr proude o-
pynion of them selues, whiche he labo-
reth to plucke from them.

**They are the ragyng Waues of
the see, foming out their owne
Chame.**

Jude contynneth still describyng
these pseudapostels, he calleth them the
ragynge waues of the see. for as these
outrageous waues fearse and cruell
doch tolle the quiet and peaciable shyp
nowe vp nowe downe, now this way
nowe that waye, & makech the shyp &
them that be in it euer in perel of drou-
ning, & wyl not suffer the to be quyet.
But what doch these troublesom wa-
ues of the see, nothynge els put fometh out
their

theyr foome and fylthynes , and theyr
owne shame, so these pleudapostels do
trouble and vereth quiet and peaceable
men , moore outragouse then the see ,
whiche somtyme ceaseth of this outra-
gioufnes and is caume. These pleud-
apostels be moore outragouse then the
see, for they neuer ceaseth to trouble, vex
and dysquyet those that wolde lyue in
quietnes & peace. These pleudapostels
stereth vp contencion, debate, and strif
they trouble the common quyetnes, the
common peace , they trouble the hoole
worlde perswadyng them selues to be
the lyght , the lanterne of the worlde ,
theym to be the poostes and pyllers of
Christes church with the which Christ
hath promysed euer his presence to the
ende of the worlde , and that they can
not erre, and yet their lyfe is contrarpe
to that lyfe that **G O D** requyrez of
his church to whome he promysed his
presence , and for this commeth suche
tumulte

rumult, such trouble in the worlde that
men wyl not beleue them, saying they
haue the presence of god alwayes with
them, & that they can not erre, nor god
wold not suffer them to erre so longe,
for this they rage, they rampe, they be
wode, they troble all good men, & these
that wolde lyue quietly they vere, they
trouble, they do them iniuries, & speke
euill & rayle on them shamefully: but
in so doyng what gete these pseudapo-
stels to them selues? trewly nothyng
els but that Jude here sheweth, they
sone & spewe out their owne shame &
rebuke to their vtter cōfusiō. Beholde
to what purpose & ende cometh these
proude wordes of pseudapostels: treuly
to their owne great shame & cōfusiō,
their craft, their suttelty, their hypocris-
ye is knowen well ynough, let them
therfore halce no more before creppys,
their madnes shall be knowen to all
men, as saie Paule sayth. ii. Tim. iii.

H. i.

They

They are Wanderynge sterres,
to Whome is reserued the myst
of darknes for euer.

Also Jude calleth them wanderyng
sterres, because they be wauerynge as
these sterres be, mouable & inconstant
tost & moued w euery wynde, so be these
pseudapostels incōstant moued w eue-
ry wynde of þ fleshe, or of desyre of the
world, & be carped whether þ desyre of
the fleshe moueth them, also wauering
sterres gyues no lyght, but darkes the
lyght of other sterres, & letteth þ lyght
of clere sterres, & they be carped of the
wynde whether þ wynde bloweth: the
nature of these sterres these pseudapo-
stels foloweth, men lyght in cōdition,
maners & lernynge, whiche wyl go &
chaunge as þ wynde bloweth, & say as
the worlde & most part sayth for lucre
sake, & play Enatoes parte very well
as Terence doth say: what other men
say,

say, they wyll say the same, and fasten
them selfe to the most parte, caryng no
thyng what the crowth wyll or requi
reth, but rather what the heed rulers &
the multitude wyll & comaundeth, al
though we knowe the most part to be
ignorant of þ crowth: for many shal be
dāpned, & few saued: wherfore it is no
always sure to agre to þ most parte.

**To Whom is reserued the myst
of darknes for euer.**

Now Jude sheweth þ paine reserued
for these pseudapostels & maysters of
lies, the myst of darknes, that is to say
euerlastyng payne i darknes, & where
shal euer be darknes, wepyng & gna
shing of teth. He doth appere to allude
to them byngyng in darknes to the
lyght of crowth, what darknes they
bring to the light, no man can expresse
ne shewe, and those at the last shal re
ceyue euerlasting darknes in paynes.
Jude here dothe feare men from synne

for feare of payne, the wynged synners
that wyl not repēt, nor to escape euer-
lasting payne, whiche shal be in dark-
nes to theyr great cōdempnacion & pu-
nyshment. Therfore let no man thinke
that he may synne & escape all puny-
shment: for god of his iustice wyl not
suffer synne to be unpunished in these
that wyl not repent. In repentyng
he forgyueth and pardoneth moche
synne.

Enoch the seuenth from Adam
pphecied before of such, saying
behold the lord shal come with
thousandes of sayntes to gyue
iudgemēt agaynst all men / & to
rebuke all that are vngodly a-
mong them: of all their vngodly
dedes whiche they haue vngod-
ly comitted / & of all their cruell
spekinges whiche vngodly syn-
ners

ners haue spoken against him.

Lest any man shulde thynke hym to haue spoken any newe thyng of these pleudapostels to be punysched, yf they do not repent, he byngeth in the prophcy of Enoch to cōfyrme his sentēce sayinge þ̄ Enoch was a good man the seuenth from Adam, & that he pphecied paynes and greuous punyschmētes to come vpon euill men, yf they dyd not repent. Also Enoch inspired w̄ the spīrite of god dyd prophcy the lord for to come w̄ many thousandes of sayntes (of the day of iudgemēt he appereth to speke) to gyue iudgement agaynst all euill men, & to reprove them of theyr noughty wordes and dedes, of theyr noughty & euyl wordes agaynst god & the professers of his trewthe. Of the whiche sayinge it is euident that god wyll reprove in that day as well euyl wordes as euyl dedes.

h.iii.

Alle

Also Jude here certifieth vs, that the
day of iudgemēt wil come, in þ which
day god wyl reward good men with
hys rewardes: & euill men with euer-
lastyng punyshment. He wyl come
to iudgemēt hauyng with hym many
thousandes of his sayntes: in the whiche
day there shall be shewed as well
the euill wordes, as the euill dedes
of every man, and shall be made open
to all the worlde. Of the whiche wor-
des and dedes every man shall make
a counte for hym selfe: and yf they
haue done well, they shall receyue a
reward: yf they haue done euill, they
shall be commytted to payne and pun-
nyshment euerlastyng. Jude here
thretenyng payne euerlastyng to eu-
ill men dyd no newe thyng, for E-
noch the seuenth after Adam dyd the
same. Also here is to lerne the goodnes
of god, whiche prouydeth in all tymes
sam good men, which dissuadeth men
from

from synne for feare of punishment,
and also whiche haue shewed mercy,
grace & remission of synne to be onely
of god that all trust and al confidence
shulde be put in god.

This place of Jude scarce in any o-
ther place of scripture is founde, ther-
fore some of the fathers longe dyd re-
iecte this ystyll of Jude, but this is
not ynoughe to reiecte a booke or a
ystyll for one or other sentence, whi-
che do not differ from other places of
scripture: yf y sentence dyd differ from
scripture, then it were a cause outh-
er to doute of it, or to reiecte it, or elles
no. Saynt Paule bynnyngeth in Jans-
nem and Hambram. ii. Timoth. iii.
whiche were the wytyches of Pharaon,
whiche resysted Moyles Exodi. vii.
suche men there were, whose names
be not expessed Exo. vii. saynt Paule
namech them, Shall we saye that they
names be not as saynt Paule calleth
H. iiii. them,

theym, because theyr names is not exp-
ressed in any other place of scripture,
that is no sufficiēt cause to say so, or to
reiekt saūt Paules pistell to Timothe,
it is sufficient that saynt Paule doche
say it, whom we knowe dyd speke by
the holy goost, & the spiryte of god.

**These are murmurers, cōplay-
ners Walking after their o Wne
lustes, Whose mouthes speke th
proude thiges, they haue mē in
gret reuerēs bicause of auātage.**

Jude some thynges ompted before
now he addeth of these pseudapostels,
affirmyng them to be murmurers & cō
playners. Vt any man wolde speke a-
gainst their vsurped power, say they, &
mē wold destroy al holynes, al vertue
& al goodnes, whiche only minysheth
their power falsly vsurped, if any man
shal ompt any thing of their olde cytle,
by and by they crye out, & say that god
and all

and all his Sainctes is despised, con-
temned, and set at nought, they cry the
contempr of god, and disobedyence to
his churche, when no man contem-
neth god, nor is disobedyence vnto the
churche of god, nor disobedyent to no-
thyng that god wolde haue men obe-
dyence to. Furthermore they be mur-
murours agaynst god and his diuine
power wth any affliccyons, incommo-
dities, mynys^{sh}ing of their authorite &
ruell, of their h^{gh} tytles and suche lyke
ye they be not affrayed to murmure a-
gaynst god, that he suffereth suche thin-
ges to chaunce vnto them, contrary to
their myndes.

These perceyuinge they^r lyues to
be very shorte, they murmoure in their
hartes that god created of so shorte life
subiect to so many infirmytes and sye-
nesses, wys^{sh}ynge and desyringe them
to lyue euermore in this corporall bo-
dy in plesure as they nowe lyue with-
out

oute any payne, and of the lyfe to come
bitterly despayninge, measurynge all
felicytye and pleasure of thys bodye.
These pseudapostelles be murmurors
and complayners of euery thyng do
not come to passe after their mynde, as
God were to be blamed that he purys-
sheth not straitely theym that resystich
and gausayeth their noughy will,
and couetouse mynde. They murmure
agaynst the truth knowne, whiche o-
peneth and sheweth theyr hypocrisy &
simulacyon longe hidde by the which
they haue deceyued the worlde longe.
They murmoure that they can no len-
ger kepe the symple christen people in
supersticion, false and fayned holynes
the cause of theyre murmurynge is by
all coniectures, that they can not en-
crease their ryches and substaunce no
more by hipocrisy simulacyō false and
fayned holynes. Their murmuringe
sheweth that they be not content with
their

their state and calling. They murmur
agaynst other, when agaynst the haue
men iust causes to murmur & to com-
playne, sayenge they lyue after their
proper concupyscence and plesure of þ
fleshe and not after the wyll of god.
Whose mouthes speaketh proud
thynges.

What boastyng wordes and full of
vanite they do speake so far wide from
the truth. They saye they haue power
in body & soule, and þ they may make
lawes to bynde mens consciences vn-
der the payne of deadly syn, but Christ
sayth that men hath power in þ body,
to kyll þ soule they can not saith christ
Mat .x. feare not he saith these þ kyll
leth the body, þ soule they can not kyll
they haue not þ they may do more the
kyll the bodye. Furdermore they saye
they haue two swerdes, a spirytuall
swerde & a temporall with the whiche
they may synne whom they lyst, & whe
they

they lust, contrary is this their proude
sayeng to saint Paul. Ro. xiii. which
cōmaundeth euery man to be obedienc
to the cyuill powers, which not with-
out a cause bereth þe sworde to ponye
euell doars to make good mē to lyue in
peace and quyetnes. Agayne they saye
they be exempted from al kynges, prin-
cys and rulers, from all crybute or cus-
tum to be payde to kynges, Princys,
Emperors, and that by their owne ex-
empeyon frō all obedyence of hye pow-
ers and rulers. And not onely thus
they haue exempted themselues, but al-
so they haue exempted many other, as
many relygouse howses, many cler-
kes gyping to themselues vnder lead
annuyte and exempeyon, in so muche
that it is not lawfull for Cyuill offi-
cers to meddell with a relygouse mā
or to correcte any fault of a religouse
man, suche be their proude wordes of
vanyte, whiche they speake.

They

**They haue men in greate reue-
rence because of auantage.**

**These pseudapostels prayseth and
laudeth men aboue þ mone, of whome
they loke to haue lucre and vauntage,
be they neuer so euell, neuer so wycked
them they wyll prayse and laude, chem
they wyll flatter sayenge good to be e-
uell and euell good, swet to be bytter
and bytter swet, darknes to be lyght,
and lyght to be darknes, iustifyenge
the euell for money, to whome the pro-
phet Esay doth thzet wo euerlastyng.
Esaie. v. sayenge wo be to theym that
sayth good is euell & euell good, swet
to be sower and sower swet, darknes
to be lyght and lyght darknes, iustify-
enge the euell for money, these be flat-
terers whiche speake not those thyn-
ges whiche the Gospell teacheth, but
they speake flattery and those thyn-
ges that pleseth them of whome they hope
to haue lucre, vauntage, or hye promo-
cyon**

tion or dignite. Erasmus in his trans-
lacion hath a meruaylouse worde, he
sayth they maruayle at, or they haue
persons in admiracion for a vauntage
(as who shulde saye) they laude, they
praise, they extol persons, y^e they make
them halfe a god and all for lucre sake
ye or equall with God, and far aboue
all men, hath not the Popes decrees
made the Pope aboue men, and as he
were a god, loke in the decrees and ye
shall fynde it. Do not they make the
pope as a god, whiche geue autho^ryte
to the bishop of Rome to interpret ho-
ly scrip^ture after his pleasure, and as
he interprete^th scrip^ture that it muste
nedes be taken, and so vnderstande,
and that it is not lafull to discent fro
his interpretacyon: do not they make
the pope as a god, which sayth that he
hath autho^rye to bynde & loose, what
he wyll in Heauen, and in earch, and
at hys pleasure, when the Bp^shoppe
of

Of Rome, or any other Byſſhoppe can
not bynde or looſe, but after the wyll
and pleaſure of god: do not they make
the pope as a G O D, which gyue lyke
auctoryte to the decrees of the pope, as
to goddes worde, goddes commaund-
ment, theſe men I ſuppoſe deſtroye a
byſſhoppyche or a cardynallſhypp, for
their flatterring, for their lyes, ſuche be
they of whome Jude here ſpeaketh,
whiche haue men in admyracyn for
aduantage.

But ye dearly beloued/ remem-
ber the Wordes Which Were ſpo-
ken before of the Apoſtelles of
our Lorde Jeſus Chriſte / ho We
that they tolde yo We / that there
ſhulde be begylers in the laſte
tyme whiche ſhulde walke af-
ter their vngodly luſtes.

Jude intendynge to make an ende
of

of his pistell exhorteth them to whome
he wrote, to remember the wordes
of the apostelles of oure Lorde Iesus
Christe, whiche sayde that there shulde
come begylers and deceauers, ye moc-
kers skorners, and despylers of Gods
worde, whiche do despyse and set
at nought the worde of god preferring
mannes doctryne aboue the preceptes
of God, or at the leest makynge man-
nes worde equall with goddes worde
to auoyde and fle these men, and their
false doctryne, Jude here exhorteth the
and also when there shulde come suche
men y^e wolde despyse and scorne gods
worde, that they shuld knowe that
to be the laste tyme, and that these thin-
ges were fulfilled, whiche the Apo-
stelles of oure Lorde dyd speake before
these false prophetes dyd come, y^e men
monyshted of them before, shulde bet-
ter knowe them, and auoyd them, and
beware of theym, and theyre doctryne.

Here

soules may be sauſſe in the daye of the
lorde, yf it be poſſyble.

Many there be whiche ſore com-
playneth of ſome men called ſpirytus
all men for theyr tyrannye, crueltie,
and vnmereyfulneſſe, as touchynge
ſuche as haſte erred from the ſaythe,
from the goſpell, and from holy cus-
tomes receyued, whom they ſaye the
biſhoppes haſt burned, not offering
mercy, pardon or gentylnelle to them,
whiche thyng they thynke to haue
ben a great cauſe that they were ſo
ſtyffe in theyr euyl oppnyon, for the
whiche they haue ſuffered deathe for,
or els by cauſe the punyſhement was
ſo opprobryouſe that they ſhulde haue
ſuffered. Yf they wolde haue forſaken
theyr euyl oppnyon, that they hadde
leuer haue dyed, then to haue ſuffered
ſuche an opprobryous punyſhement,
whiche ſhulde haue ben an immor-
tall ignomyne to his name for euer,

A. v.

and to

and to haue ben a cause that no man
shulde haue giuen credence vnto his
wordes afterwarde, yf he hadde spo-
ken neuer soo trewe, and nothyng
but the gospell of god. Peter denyed
his mayster Chryste and dyd forsake
hym, and sayd he neuer knewe hym,
and that with an othe. Afterwarde
he was penytent, and God dyd for-
giue hym his synnes, he was not
compelled to beare a saggotte for his
offence, for to be a sygne of an immor-
tall ignomyne of his name. Fur-
thermore, yf God shulde punyssh vs
for euery lyttell faute or offence done
agaynst his goodnesse, and make vs
repentyng to beare a saggot, I sup-
pose there wolde be many saggottes
borne in a yere, or elles fewe repen-
ters. I do not here speake of suche as
haue ben imprysonned, and vngen-
tlylly and vniueresfully handeled by
some spirytuall men, not for errors
or heres

oz heresye, oz for these thynges that
haue ben cōtrary to the holy scripture,
contrary to the worde of god, contras-
ry to holy customes receyued, contras-
ry to suche thynges as agreeth with
goddess worde. But for wordes spo-
ken agaynst abuses of thynges vsed,
and because they haue ben vsed, the
simple vnlearned people and vntaught
thynketh men to speake agaynst the
thynges vsed, when men speaketh a-
gaynst the abuses. And of that it com-
meth that dyuers trewe preachers is
and hath ben endited of simple people
of heresye, as they call it, when these
simple people dothe not knowe whi-
che is heresye, whiche is the gospel,
whiche is trewth, whiche is falsehere.
Therefore yf it wolde please the hye
powers and rulers (to whome it per-
tayneth to do) to mytygate the rygo-
rousnesse of that lawe whiche to pe-
nytent personnes deputeth that they
shulde

Shuld beare faggottes, or els chaunge
that punysshement in to some other
punysshement: and also wolde pu-
nyshe all accusers and sclaunderers
of other for heresye with lyke punyssh-
ment, yf they coulde not proue it. For
nowe many men be accused and be
sclaundered of heresye, and that for
malyce, for enuye, for despyng men
to do theyr dewtyes, to preache and
teache the people of god gods worde,
to feade with it, as the people dothe
feade them with tythes of theyr bene-
fices. For this cause men be euill spo-
ken on, haue iniuries done to theym,
be sclaundered and be accused of er-
roure and heresye: and suche men be
accused whiche be best learned, whis-
che hath taken moost paynes to sette
forth Goddes worde trewly, purely,
and syncerely, whiche neuer in alle
theyr lyues dydde preache erroure ne
heresye, whiche I dare be bolde to say
doth

Here the apostell byddeth vs remembre
the wordes of the apostels of our lord,
he byddeth vs not remembre this de-
cre or that decre of þe byshop of Rome,
to remembre this religyon or that re-
ligyon, this custome or that custome,
this sayinge or that sayinge of the fa-
thers: but he byddeth vs to remembre
the wordes of the apostels of our lord,
and after these wordes to warke and
lyue all our lyfe tyme. He byddeth not
vs here loke what this colicell or that
colicel haue decreed, what the churche
of Rome haue ordeyned, what the reli-
gion of man hath inuented: but what
the apostels of our lord Jesus Chryst
hath comaunded vs in their wrytinges
to be kepte, and to be fled & eschewed,
these thynges as necessary to be done,
other thynges as charitie of thy chry-
sten brother requireth. Some there be
that thynke this ppystel was not wryt-
ten of the apostell of Jesus Chryst, for

A. i.

these

these wordes that he exhorteeth theym
here to call to remembraunce the wor-
des of the apostels of Iesus Chryste.
To this may this answere be made,
that it may well stande together, the
author of this pystell to be an apostell
of Iesus Christ, and also that he exhorte-
teth them to call to remembraunce the
wordes of the apostelles of our lord
Iesus Christ, and that for dyuers cau-
ses. First that he dyd the same thyng
here that the apostels of Iesus Christ
dyd, as shulde appere by theyr wordes
& thynges. Secondly to teache
all other to confyrme theyr doctryne
by the doctryne of Christ and his apo-
stelles. Thyrde to confute the false
doctryne of the pseudapostels, whiche
coude not be proued by the wordes of
Christ and his apostelles, his owne
name or hym selfe he dyd not expresse
because of humylytie.

In the laste tyme there shulde
come

come beggers Which shuld wal
ke after theyr vngodly lustes.

He sayth beggers shulde come in the
last dayes spoken of before of the apo-
stles of Iesus Chryst, that men mo-
nyshed of theym shulde the better be
ware of theym and of theyr doctryne.
But who be they whome the apostell
monyseth here them to take hede of
and to be ware of. fyrst they be these
that contempneth, despyseth, and ma-
keth a scoffe of the teachynges of holy
scripture, and coliteth them as folysh-
nes and vanite, mocketh and scor-
neth the saynges of holy scripture, and ma-
keth holy scripture & the professors of
it theyr mockyng stocke at cauerne or
alehouse, at their ryot & feastyng, & byd-
deth men sticke to their olde traditions
of fathers, saying all þe olde shall come
agayne. I suppose they wold say þe bys-
shop of Rome with all his traditions

shall come agayn, yf they durst say so:
but this thyng is to be coniectured
they meane so saying. Secondly these
whiche lyue not after the wyll of god
shewed in scripture, but after their car
nall desyre and lust doch lyue in ydel
nes, welch and pleasure, nothyng re
gardyng the lyfe of the soule. Thyrdo
ly these whiche separate them selues
from god, and bynge in a newe secte
denying the lord whiche hath bought
thym, of whome it is spoken. ii. Pe
tri. ii. Fourthely these that be beastly
men not vnderstādyng those thynges
whiche are of god, but whiche are of
fleshe, not beleuyng the great resur
rection of all that be deed, not bele
uyng the iudgemēt of that great day,
not beleuyng any lyfe to be after this
lyfe, hauyng no faythe to holy scrip
ture, but beyng as horses and mules
whiche hath no vnderstandyng. Fift
ly these that haue no spiryte of god, no
mynds

mynde to good thynges, but set theyr
myndes to all myschefe, to all vnhappy-
pynes contemnyng all heuenly thyng-
ges, and immoderately despyng all
worldely thynges, yea lyuynge so in
pleasure as there were neyther god ne
deuyl, neyther heuen nor hell, neyther
lyfe nor deathe, neyther pleasure nor
payne after this lyfe. Therfore the a-
postell Jude sayth they be makers of
sectes, naturall, hauynge no spyryte
that is of god, yea no sparke of godly-
nes, as is before shewed, therfore I do
passe ouer that sentence.

But ye derely beloued edyfy-
your selues in your moost holy
fayth praying i the holy goost/
and kepe your selues in the loue
of god, lokynge for the mercy of
our lord Jesus Chryste vnto e-
ternall lyfe.

J.iii.

Jude

Jude contynueth styll in his exhortation, desirynge them to go forwarde in fayth, byldynge theyn selues vpon fayth by the holy goost, prayeng in scripture, keepynge them selues in charite & loue of god, warkynge the warkes of charite, keepynge vniite, concorde, peace, pacience, as well in aduersite as in prosperite, lokynge for the mercy of god, whiche byyngeth to everlastyng lyfe, whiche life doth not come of our warkes, merytes, nor deseruynges: but by the onely mercy of god, as testifyeth saynct Paule ad Titum. iii. sayenge, Not of the warkes of iustyce whiche we haue done, but by his mercy he hath saued vs.

And haue compassion on some, separatynge them / & other saue With feare, pullynge them out of the fyre / and hate the fylthy besture of the fleshe.

Jude.

Jude here sheweth certayne offices
of charite towarde synners, and first
he teacheth howe it becometh men to
vse them selfe towarde synners that
be not obstynate, nor obdurate in ma-
lyce. Secondly as touchynge obdu-
rate synners. First as touchynge all
synners, it becommeth no man to be
gladde, to reioyse of any synne, of any
vyce in any man, but to be sorry for all
vyce and for all synne done, or iniury
done to any, or by any man. Second-
ly, gentylnesse, mercy, pitye, compas-
sion, and pardon is to be vsed in suche
as by neglygence, by ignorance, and
by infyrmytye of nature be fallen to
synne, to rebuke them softly and gen-
tlylly for theyr synne, to shewe theym
the daunger of it, to exhorte theym to
forsake theyr synne, and to abhorre it,
to take and embrace vertue, and to
shewe the fruytfull commodities of
vertue and of goodnesse. And this is

A.iiii.

to be

to be done as longe as there is hope
of amendement. But yf so be that
they be so obstynate, & so obdurate in
malysce, that they wyll by no gentyll
exhortation, nor gentyll admonition
be plucked from theyr noughtynesse,
but wyll concynue styll in errour, in
heresye, and in noughty doinges, then
be you sorry for theym, praye god for
theym to conuerte and mollifye theyr
obstynate hartes, and turne theym to
some grace, separate your selues from
theym, haue no medlyng with theym,
let theym be clere separated from the
company of good men, that they may
be at the last confounded and ashamed
wiche theym selues, seynge that euery
good man forsaketh theyr companie,
and that for theyr noughtynesse. Let
this thyng be done with all diligence,
and with all humanite. Let nothyng
be omitted in you of your dewtye to
wyne them, and at the lest that theyr
Soules

doth loue error or heresy worse then
any of them that doth accuse hym, such
as be ydle them selues, and wyl take
no payne, no labours to teache theire
flocke comytted to their cure, but wyl
lyt all the daye and night at þe tauerne
at ale houses eatynge, drinkynge, fea-
styng, and makynge good chere, and
at cardes, and dysse passynge the tyme
in pleasure, and then is a tyme con-
uenient to speake euell, to rayle, to
claūder, to accuse true preachers, good
studentes that wolde somthyng with-
draue them from their good chere and
make them saue their soules in the day
of the Lorde yf it wolde be. Therfore
I suppose verely yt shulde auoyd gret
tumult, greate claunder, shamefull ac-
cusacyons of error, or heresy, yf I sup-
pose it shulde be greatlye for the com-
mon welch, yf hye powers and rulers
wolde make legem talionis, that is to
saye, that they that claunder or accuse
other

other shulde be punysshed with lyke
punysshement, as heresydes be, yf they
coude not proue theyr accusation.

This lawe ordynated shulde stoppe
moche false sclaunder, moche false ac-
cusation, moche trouble of innocentes
and poore men: it shulde make goddes
worde to be preached all abrode pure-
ly and sincerely, it shuld stoppe many
sclauderous and paysonfull mouches,
whiche now care not what they speke
of other, howe they sclaunder other,
what payson cometh out of their mow-
thes of other, it is unpunysshed.

An other offyce of charite there is to
delyuer from the mouth of the deuyl
those that be begyled, deceyued, or by
other wayes drawen in to errour or
heresye by the doctryne or meanes of
falle doctours, to delyuer these from
errour, from heresye, and so from hell
fyre, it pertyneth vnto charite, of the
whiche saynt James dothe speke. Jac-
cobi. v.

robi. v. saying. Bretherne yf any man
among you hath erred fro the trewch,
and any man shall conuerte hym, let
hym knowe that he whiche hath con-
uerted hym from his errour shall saue
his soule from deathe, and shall couer
many synnes. James also here dothe
not appere that he wold that that man
whiche by ignorance, by neglygence,
by infirmyte of tonge or of man hath
erred from the trewche in to some er-
roure whiche he hath vttered by his
mouthe, and shewed by somme other
good man that he was in an errour,
whiche after he knoweth to be errour,
he is sorpy for it, that he helde or defen-
ded suche an oppnyon that was erro-
nyouse, or any wayes contrarpe vnto
the trewche, whiche oppnyon contras-
tye vnto the trewch he forsaketh, and
taketh gladly with a good mynde the
trewch, saynet James doth not appere
to saye that he wolde that that man
shulde

shulde beare a fagot for speakyng of
his erroneus oppnyon „but he is more
mercyfull then so, as oure sauour Ie-
sus is mercyfull to vs all, and maketh
vs not to beare fagott; for euery faule
but forgeueth vs wyllyge vs no more
to offende. Thirdey Jude here shew-
eth what thyng we shulde hate in e-
uery synner (that is to saye) his spot-
ted cote of the fleshe, that is to saye his
vices and synnes, not the man ordina-
ted and created of God, but his euil-
nes, as Paule teacheth vs Roma. xii.
hate you sayth he, that whiche is euell
and loue that is good, euell therfore is
only to be hated, and good to be loued,
and thys is it that Jude calleth the
spotted cote of the fleshe, because all
these spottes commeth of the infirmyte
of the fleshe.

This laste sentence of Jude the
olde translatyon hath moore playnly
then Erasmus translatyon hathe, he
sayth

saich, reprove you them iudged: that is
to saye, reprove them as worthy to be
iudged, shewe them obstynate and as
condempned and noughty personnes
worthy to suffre punishment for their
synnes & obstynacy in synne: the other
that be not obstynate, but by infirmite
of nature fallen vnto synne, saue and
pul them from the fyre of hell, whiche
commyth to suche as wyl not repent,
and forsake theyr synne.

Unto hym that is able to kepe
you/ that you fall not and to pre
sente you faultles before the pre
sence of his glorie With Joye/
that is to saye, to God our sauy
our Whiche only is Wyse be glo
rye/ magestye/ domynyon/ and
poWer noWe & for euer Amen.

Here Jude maketh an ende of his
Epystell gyuinge thanks vnto God
whiche

whiche only is wyle oure Sauoure
whiche maye kepe vs clere from all
synne, and make vs withoute spottes
or wrinckles in the syght of his glorie
and maye make vs only to reioyse in
hym and not in oure selues, nor in no
other creature but only in God, which
hath called vs before the begynning
of the worlde, that we shulde be ho-
nourable, and withoute all spottes of
synne, yea faultles in his

syght, as Paule testie

1. Pet. i. 10

God which

is only

wyle be all honoure, glorie,

Imperye, domynyon,

nowe & euer worlde

without ende

AMEN.

(,)

The ende of Iudes ppeell.

